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Seal of the Catholic Educational Exhibit, World's Columbian Exposition, 1893.

De La Salle Institute, Chicago, Ill. Headquarters Catholic Educational Exhibit, World's Fair, 1893.

FINAL REPORT.

CATHOLIC EDUCATIONAL EXHIBIT

WORLD'S COLUMBIAN EXPOSITION,

Chicago, 1893.

ST. ALBERT'S COLLEGE LIBRARY

BY

BROTHER MAURELIAN F. S. C.,
Secretary and Manager.

TO

RIGHT REVEREND J. L. SPALDING, D. D.,
*Bishop of Peoria and*_____
President Catholic Educational Exhibit,

World's Fair, 1893.

WORLD'S COLUMBIAN EXPOSITION—THE COMMITTEE ON THE CATHOLIC EDUCATIONAL EXHIBIT.

ARCHBISHOP GROSS, Oregon City. ARCHBISHOP KATZER, Milwaukee. ARCHBISHOP WILLIAMS, Boston. ARCHBISHOP FEEHAN, Chicago.

ARCHBISHOP ELDER, Cincinnati. ARCHBISHOP JANSSENS, New Orleans.

HIS HOLINESS POPE LEO XIII

CARDINAL GIBBONS, Baltimore. BISHOP SPALDING, Peoria (Pres't.)

ARCHBISHOP RYAN, Philadelphia. ARCHBISHOP CORRIGAN, New York. BROTHER MAURELIAN, Sec'y and Manager.

ARCHBISHOP KENRICK, St. Louis. ARCHBISHOP RIORDAN, San Francisco. ARCHBISHOP IRELAND, St. Paul. ARCHBISHOP SALPOINTE, Santa Fe.

Bird's-Eye View of the World's Columbian Exposition, Chicago, 1893.

BUILDING IN WHICH THE CATHOLIC EDUCATIONAL EXHIBIT WAS INSTALLED.

COLUMBUS SOLICITING AID OF ISABELLA

LANDING OF COLUMBUS

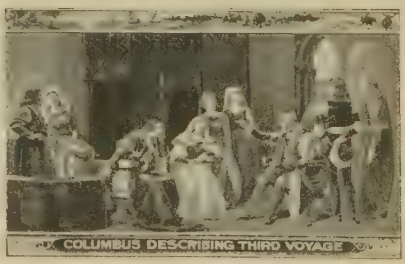
ISABELLA PLEDGING HER JEWELS

COLUMBUS ANNOUNCING HIS DISCOVERY

FLEET OF COLUMBUS

COLUMBUS PRESENTING NATIVES

COLUMBUS IN SIGHT OF LAND



COLUMBUS DESCRIBING THIRD VOYAGE

. . . Introduction . . .

Letter from Right Reverend J. L. Spalding, D. D., Bishop of Peoria, and President of the Catholic Educational Exhibit, to Brother Maurelian, Secretary and Manager.

My Dear Brother Maurelian: Your final report, made to me, as President of the Catholic Educational Exhibit, at the World's Columbian Exposition, is evidence of the intelligence and earnestness with which this enterprise has been undertaken and brought to end. Of your zeal and unflagging interest in the work, the success of which depended, in so large a measure upon you, I need not speak. To have done well is enough, is more than praise. The ends for which the Exhibit was made have been attained. It was made possible by the generous co-operation of those who are engaged or interested in Catholic Education, in whatever part of the country, and had it done nothing more than show how united these willing workers are, the gain would not be small. In presenting the results of their labors to the world, in so far as this is possible in an Exposition, they proved their confidence in the worth of what they are doing and their desire to submit its value to the test of enlightened criticism. Not to know our educational work, our system and methods, is henceforth inexcusable. No one now, who respects himself, will affirm that our parish schools are inferior to the public schools, or that our teachers in appealing to the heart, the conscience and the imagination, lose sight of the importance of quickening and training the mental faculties. In the Catholic Directory for 1894, 768,498 pupils are reported as attending our parochial schools, and the number is rapidly increasing. When we consider that our school system is a work of conscience, which involves a very large expenditure of money and labor, it may be held to be, from a moral standpoint, the most important fact in our national life. For various reasons it is worthy the attention of enlightened and patriotic minds. It is the only elementary education in the United States which holds to the traditional belief that the morals of a people can be rightly nourished and sustained only by religious faith. Whether a purely secular system of education will not prove fatal to religious faith is as yet a matter of doubt, it being in no way doubtful that the basis of popular government is popular virtue. What Catholics then are thus doing deserves consideration, though it be looked at as an experiment or as a survival of what is destined soon to pass away. Indeed, the best people in America, if the case be presented simply as it is here presented feel an interest akin to sympathy in Catholic schools: and our position is really altogether plain and simple. We believe that religion is an essential element of human life, and therefore of human education, and we establish and maintain schools in which we strive to put this belief into practice.

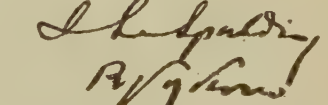
We do this as a matter of conscience, and without ulterior views. In this country, at least, Catholics claim and exercise a large freedom of opinion, and hence we are not surprised to find among them, men who have plans and schemes for

the overcoming of whatever difficulties; but the church is not responsible for their views and does not commit itself to them. If here and there a compromise has been proposed with the purpose of getting support from the public moneys, or agitation for a system of denominational schools has been recommended, this has been done by individuals, who have never succeeded in gaining a numerous following. The Church has contented itself with urging the establishment and support of parish schools. Double taxation for education is, of course, a grievance; but the Catholics of the United States believe in free schools for all, and since the religious condition of the country is such that denominationalism could not be introduced into the State schools, without risk of ruin, they are willing to bear the burthen of a double school tax; and, with few exceptions, they have no desire to introduce this question into politics. What they have been doing with constantly increasing success, they are content to continue to do to build and maintain their own schools.

Among the good results springing from the Catholic Exhibit, not the least, is the impression we have received of the extent and efficiency of our parish school system. We thence derive new zeal and confidence. The revelation of what we have done becomes a promise and a prophecy of what we shall do. We feel the work is great enough and holy enough to command our best efforts. We resolve to concentrate them upon the upbuilding of a system of more effective religious education, persuaded, that we thus most surely promote the interests both of the Church and the State. This is our task, and anything that might divert us from fulfilling it, is to be put aside as evil. We love our religion and our country well enough to be glad to make sacrifices for both.

Another result of the Exhibit is a better acquaintance of Catholic teachers with one another, and with the various methods of our schools. The bringing together the work of the different orders and of numberless individuals has been an objective lesson of real value. Our labor and expense would not have been in vain had we done nothing else than give to the members of our religious-teaching orders a unique opportunity to study the work of the Catholic Schools. Nothing in the World's Fair appeared to me more beautiful or more inspiring than the groups of Catholic sisters, to be seen at all times, in the booths of the Exhibit, wholly intent upon learning whatever there was to be learned. From that little space a spirit of enthusiasm, a desire for excellence, has been carried throughout the land, into the schoolrooms of a thousand cities and towns. Many a one who, in some remote village, felt lonely and half discouraged in what seemed to be unavailing work, became conscious of belonging to a great army of men and women who bring strength to souls and light to minds. The whole country, in fact, is indebted to us; for the zealous and energetic efforts of the managers of the Catholic Exhibit had not a little to do with the appropriation of the large sums of money and the allotment of the great space, devoted to educational matters, at the Columbian Exposition. Your report, my dear Brother, is a fitting memorial of a noble and fruitful work.

Affectionately and sincerly yours,



PEORIA, July 19, 1894.

President of the Catholic Educational Exhibit.

HEADQUARTERS

Catholic Educational Exhibit,

World's Columbian Exposition.

CHICAGO, 1893.

RIGHT REVEREND J. L. SPALDING, D. D.,
Bishop of Peoria and President Catholic Educational Exhibit.

Right Reverend and Respected Bishop:

I herewith submit a report of the origin, the progress, and the successful outcome of the Catholic Educational Exhibit.

ITS ORIGIN.

In May, 1890, several Catholic educators, clergy and members of religious teaching orders, in discussing how to promote Catholic interests at the World's Columbian Exposition, suggested an Educational Exhibit of all Catholic institutions in the United States, as an unprecedented and valuable feature for advancing Christian education.

The subject was mentioned to Archbishops Feehan and Ireland, and they heartily approved of the project.

It was known that the Hon. William J. Onahan, LL. D., intended to visit Boston in the interest of the coming Catholic Congress, and he was requested to propose the subject of a National Catholic Educational Exhibit at the meeting of the Archbishops.

ARCHBISHOPS' MEETINGS, CALL OF DELEGATES, BOARD OF DIRECTORS, COMMITTEE AND EXECUTIVE OFFICERS.

(From Circular of Information Issued May 1, 1892.)

The Most Reverend Archbishops of the United States, assembled in Boston, July, 1890, decided to initiate the movement for a National Catholic Educational Exhibit at the World's Columbian Exposition, to be held in Chicago, 1893, and they appointed a committee of their own number to call together representatives from the Reverend Clergy, the principal religious teaching orders and others concerned with Catholic education to confer on this subject.

This committee, consisting of Cardinal Gibbons, Archbishop Feehan, Archbishop Ireland, Archbishop Riordan and Bishop Spalding, issued a circular inviting superiors of teaching orders and of Catholic institutions of learning and others interested in Catholic education to meet in Chicago on the 8th of October, 1890, to take counsel together about a "National Catholic Educational Exhibit" at the World's Fair. The conference was held on the appointed day and was presided over by the Right Rev. John L. Spalding, Bishop of Peoria. It numbered twenty-one representatives of Catholic education, including delegates from the Jesuit Fathers, the Benedictines, the Secular Clergy, the Christian Brothers, the Fathers of the Holy Cross, the Fathers of the Holy Ghost, some secular schools, colleges and seminaries. Other communities sent assurances of co-operation. The subject of a Catholic educational exhibit at the Columbian Exposition was fully discussed. Its many advantages were pointed out. It was the unanimous sentiment of the meeting that those engaged in the work of Catholic education should make the best possible use of this most favorable occasion to show the world what the Catholics in the United States are doing for education. It cannot be doubted that much of the prejudice we have to encounter springs from ignorance of what we are and of what we are doing. Such an exhibit as the Catholic schools can make will surely serve to enlighten the public and to allay prejudice.

The conference agreed that the work of preparation should begin as soon as possible, and to this end a Board of Directors was named.

A committee, consisting of Rev. E. A. Higgins, S. J., President, St. Ignatius College, Chicago; Professor Maurice F. Egan, LL. D., Notre Dame University, Notre Dame, Ind., and William J. Onahan, LL. D., Chicago, was appointed to draw up a circular of instructions for the guidance of educators in preparing for the Exhibit. This pamphlet was issued in December, 1890, and mailed to Catholic schools, academies, colleges, etc. Meetings of the board of directors were subsequently held in Chicago, Ill., in the rooms of the Columbus Club on July 1, 1891, and in St. Louis, Mo., at the Lindell Hotel on November 30, 1891, and at the latter meeting it was resolved that a report of the board of directors be submitted to the Most Reverend Archbishops, representing that the board had concluded its labors, which were merely preliminary, and suggesting the appointment of competent Executive Officers, and the providing of funds for the proper installation and all other matters connected with the Catholic Educational Exhibit in 1893.

The Cardinal and the Most Reverend Archbishops accepted and approved the report and requested Right Rev. J. L. Spalding, D. D., Bishop of Peoria, to assume the responsibility of President, and Brother Maurelian, President Christian Brothers' College, Memphis, Tenn., to act as Secretary and Manager of the National Catholic Educational Exhibit, World's Columbian Exposition, 1893.

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Brother Baldwin, St. Patrick's Academy, Chicago.
Hon. Thomas A. Moran, Chicago.
Very Rev. L. Beck, St. Mary's Institute, Dayton, Ohio.
Brother Athanasius, C. S., Indianapolis, Ind.
Brother J. B. Kim, S. M., Dayton, Ohio.

LETTER FROM HIS HOLINESS POPE LEO XIII.

TO

RIGHT REV. J. L. SPALDING, D. D.,

Bishop of Peoria and President Catholic Educational Exhibit, World's Columbian Exposition, Chicago, 1893.

LEO P. P. XIII.

(ENGLISH TRANSLATION.)

VENERABLE BROTHER:

Health and Apostolic Benediction. We recognize with pleasure from your letter dated the 20th of May, that a not insignificant part of the vast collection of all kinds of things which will be exhibited in Chicago, the coming year, will consist of the resources which Catholics will bring together and by which the exhibition will be the richer; we also recognize the fact that the heads of all Catholic Institutions devoted to the instruction of the young have been urged to do their share by the exhortation of our Venerable Brothers the Archbishops of the United States.

Although there is in the united voice of the authority of the forementioned Archbishops, and that so far it is evident to us that all to whom this exhortation is directed will carry out their desire, nevertheless, we are unwilling, that our commendation should be wanting to this noble idea and undertaking. In short, we rightly understand that the affair tends to this: that the efforts of those who devote themselves to the education of the young, may be increased, and that greater aids and appliances may be at their service, so that they may acquit themselves of their duty in the best possible manner.

Moreover, this undertaking will tend to show that the Catholic Church is not to be satisfied with the lack of culture or with the obscurity of ignorance; but that mindful of its being built by the Divine Wisdom, it bestows care everywhere in general, and prefers especially what is most perfect in those things which relate to the proper communication of knowledge. Wherefore for you Venerable Brother, who have chiefly undertaken the care of this project, and likewise for those by whose aid you may be strengthened to attain more fully the proposed end we, in a special manner, invoke the most abundant helps of the Divine favor.

Finally we most lovingly implore for you the guidance of the Divine Goodness, and impart to all zealous co-operators the Apostolic Benediction.

Given at Rome at St. Peter's, the 20th day of July in the year 1892, of our Pontificate the Fifteenth.

(Signed) LEO P. P. XIII.

To our venerable Brother

JOHN L. SPALDING,

Bishop of Peoria.

ORIGIN AND PROGRESS OF CATHOLIC EDUCATIONAL.

...EXHIBITS...

Educational Exhibits can be traced as far back as the year of 1690. They were then limited mostly to specimens of penmanship and drawing in individual schools. Gradually other subjects were added so as to include Arithmetic, Geometry, etc.

At the close of each school year, these specimens of work were shown to the Reverend Pastors and the Parents, who thus became deeply interested in the progress of the children. The pupils were greatly encouraged, especially as prizes were distributed to such as had been most successful and deserving.

In the Normal Manual, written by the Blessed De La Salle, about the year of 1690, he suggested that all pupils have some work to exhibit at the public examinations; but to have special collections from the work of the most proficient pupils.

With time, these exhibitions were extended to local, City, County and National Expositions, and, lastly, they were made part of International Expositions, or World's Fairs.

It is a matter of historical record, that the Brothers of the Christian schools carried off the highest honors, in the various Expositions, as shown in the following list:

Paris.....1867.
Amsterdam, Holland.....1869.
Geographical Congress, Belgium.....1871.
Paris.....1872.
Annecy, Savoy.....1872.
International Geographical Congress, Paris.....1875.
Paris.....1879.
Brazil, South America.....1883.
Lyons, France.....1880.
Brussels, Belgium.....1882.
Congress, Toulouse.....1884.
International Health Exposition, London, England.....1884.
World's Industrial and Cotton Centennial Exposition, New Orleans, La., U. S. A.....1884-5.
Anvers, Belgium.....1885.

The Prince of Wales, knowing of the extraordinary success of the Brothers of the Christian Schools, invited them, through Honored Brother Irlide, Superior General, at Paris, to take part in the International Health Exposition, at London, 1884. Cardinal Manning, Archbishop of Westminister, joined the Prince of Wales

in inviting the Brothers, and strongly urged that they be represented at London as completely as possible, by their pedagogic methods, their text books, drawing models and educational appliances, and by the work of their pupils from institutions of all kinds and in all grades.

The Superior General accepted the invitation, ordered the exhibit in which the schools from Europe, Africa, India, Canada, United States and South America were fully represented.

The London Times, Engineering Journal, Saturday Review, Pall Mall Gazette, Athenæum Tablet and Dublin Review described the exhibits in detail, and with most flattering comments.

Hon. John Eaton, then Commissioner of Education from the United States, was so well pleased with the exhibit made by the Brothers of the Christian Schools, at the International Health Exhibition in London, in 1884, that he urgently requested its transfer to New Orleans for exhibition. The Superior-General, to his regret, found this impracticable, as some of the exhibits had been pledged for local Expositions in France and Belgium.

In the United States, Catholic schools have frequently taken part in local and Interstate Expositions. Some years ago there was a very remarkable exhibit of Catholic schools in Cincinnati, wherein the Brothers of Mary and schools of other orders, merited and received very high distinction. What holds true in this case, is equally true of similar Expositions in Missouri, Wisconsin, Tennessee, Louisiana, Pennsylvania, New York, and other States. Of International Expositions, the first was held in London, in 1851; the fine arts were not allowed in this Exposition, but industrial arts were well represented, and stimulated the establishment of a great many schools of art. The International Exposition of 1854, at London, contained the first true International Educational Exhibit, and the object was, to bring together a collection of the materials used in teaching, and of the visible results of instruction from different countries, and it offered to teachers and school managers an opportunity of comparing them.

The permanent Educational Exhibit in South Kensington Museum was started with the exhibits shown at that time. The Exposition in London, in 1862, was the first in which a special class was devoted to education. A great many countries took part in this. Paris, in 1867; Vienna, in 1873; Philadelphia, in 1876; Paris, in 1878; New Orleans, in 1884-85; and Paris, in 1889, had extensive Educational Exhibits.

At the New Orleans Exposition, the Brothers of the Christian Schools had sixty-seven of their schools represented. The Brothers of Mary were there with several of their schools, and about twelve of the Convent Schools, from various parts of the United States, had exhibits, either in the Woman's Department or in the State Exhibits.

Series of Circulars, Pamphlets, Blank Forms and Notices.

1. A Special Circular to the Most Reverend and Right Reverend Prelates, requesting to know their wishes concerning Diocesan Exhibits.

2. Circular to the Reverend Clergy, Religious Educators, Superintendent and Teachers of Catholic Schools in the United States, requesting information as to the part they intended to take in the Catholic Educational Exhibit, World's Columbian Exposition.

3. Circulars to Superiors of Religious Teaching Orders in the United States, requesting information as to whether the Order would have a collective exhibit, also, how many schools and what kind of institutions in their charge would take part in the exhibit.

4. Special Circulars for the Archdioceses of Baltimore, St. Louis and Milwaukee; Dioceses of Alton, Nashville and Covington. These were issued in consequence of letters received from Prelates indicating their wishes concerning Diocesan Exhibits, or the course they recommended to the schools of the Diocese.

5. The Article of Bishop Spalding on the Catholic Educational Exhibit from the July number, 1892, of the "Catholic World," of which fully 20,000 copies were mailed to the Reverend Clergy and schools.

6. Circular of Information and Directions, a pamphlet of 24 pages suggesting to institutions of all grades what to prepare, and how to prepare the exhibits.

7. Circulars to the Editors of Catholic Newspapers in the United States, requesting the publication of news concerning the exhibits, for the information of the Catholic Clergy and Teachers and, also, requesting that the Bureau of the Catholic Educational Exhibit be placed on the complimentary list for a copy of the paper during the whole period of the World's Fair.

8. Bulletins, published every few weeks, giving news of interest concerning exhibits, space, etc., to the schools throughout the country and which were mailed to Catholic papers and Metropolitan dailies, and, as far as possible, to institutions.

9. Catalogue of the Exhibit, first edition, 300 pages, and a revised edition of 371 pages with several illustrations in half-tone, list of awards, supplementary list of errors and omissions and full report of Catholic Education Day.

10. The Pope's Letter, to Right Rev. J. L. Spalding, D. D., printed in nine languages.

11. Set of Fac-simile Specimens of Students' Class-Work in Grammar, Arithmetic, Algebra and Geometry, to satisfy the request of many teachers.

...SPACE...

Three separate petitions were originally filed for space. No. 1, for the exhibits of Catholic Schools in the United States, 50,000 square feet. No. 2, by Rev. P. J. Muldoon, Chancellor for the Archdiocese of Chicago, 6,000 square feet. No. 3, for the Institutions of the Brothers of the Christian Schools of France, Spain, England and Belgium, 5,000 square feet, in all 61,000 square feet. The petitions were filed early in May, 1892. As there was very great delay in securing information as to the locality and the amount of space that could be allotted, I became very urgent about the middle of September, and, to my surprise, learned that the imperative demands made by foreign countries and some American manufacturers, had reduced the original 200,000 square feet intended for the Liberal Arts to 90,000 square feet. I was informed that but one-sixth of the space asked for could be granted us, and that under the circumstances, many of the petitions for space would be rejected. I insisted that it would not be worth while attempting an exhibit with an allottment of only 10,000 square feet. Nothing now remained but to agitate the question of a new building for Liberal Arts. I informed Hon. William T. Harris, Commissioner of Education, of the facts and requested him to rouse into action all the educators in the country to demand a reasonable share of space for educational interests. Meetings were held at the Grand Pacific and Great Northern Hotels, and at the rooms of the Chicago Board of Education. Resolutions were passed and presented to the Executive Committee of the World's Fair Directory. The managing editors of the Chicago Dailies and of the "New World" were interviewed and they warmly espoused the cause of educators. A convention was called to meet at the rooms of the Board of Education, October 4th, 1892. This convention was largely attended by educators from all parts of the United States. There were present: Hon. William T. Harris, Commissioner of Education, Washington, D. C., Dr. S. H. Peabody, Chief of Liberal Arts, A. G. Lane, President of the National Teachers' Association, D. L. Kiehle, Superintendent, St. Paul, Minn., Rev. P. J. Muldoon, Chancellor, Wm. R. Harper, President of the University of Chicago, and about 50 prominent teachers and State and County Superintendents.

D. L. Kiehle was elected Chairman, and W. N. Hailman, of La Porte, Ind., Secretary.

The subject was fully discussed and a committee on resolutions appointed, consisting of Dr. Wm. T. Harris, Commissioner of Education, C. J. Gilbert, Superintendent Chicago City Schools, Dr. Albee and Brother Maurelian. After an hour, the committee reported the following resolutions which were unanimously adopted:

WHEREAS, Uncertainty exists on the part of the teachers and superintendents of education in regard to the provisions that may be expected for their material in the way of buildings and other accommodations, said uncertainty being a constant impediment in their work; and

WHEREAS, European systems of education for the people have made vast progress during the last twenty years, and said systems will be shown in their best features at the coming exposition and compared with the achievements of our schools, so often proclaimed to the world as the basis of our national prosperity; and

WHEREAS, In the American system of education, each State forms a unit and a fair presentation of it can be made only by means of separate groups, each representing a State; therefore be it

Resolved, That for a full and creditable presentation of our State systems of education at least 200,000 feet of floor space is required.

Resolved, That in the opinion of this meeting the State systems of education can best be exhibited in a special building devoted to this purpose.

Resolved, That prompt action on the part of the exposition authorities is imperative if a successful presentation of the State school systems of education is to be made.

Resolved, That in case the Directors of the World's Columbian Exposition find it impossible to provide the amount of space sufficient for a fair and full presentation of the State and special systems of education in the United States, that it is the general opinion of those responsible for and engaged in the preparation of educational exhibits, that it would be unwise to attempt any presentation in the presence of the elaborate and complete exhibits that will be made on that occasion by the older civilizations of Europe.

Resolved, That a committee of twelve be appointed by the chair to confer with the executive committee of the World's Columbian Exposition and urge the foregoing preamble and resolutions upon their attention, and that said committee be and the same is hereby instructed to report the results of the conference to the several States' Commissioners in charge of educational exhibits, as well as to the heads of other educational systems interested.

The committee called for by the resolution is as follows:

W. T. Harris, W. N. Hailman, O. T. Carson, J. F. Crooker, A. Salisbury, F. A. Fitzpatrick, Albert G. Lane, W. R. Harper, F. S. Fitch, P. Fifer, J. B. Knepfler, C. J. Gilbert, D. J. Waller, Jr., and Brother Maurelian.

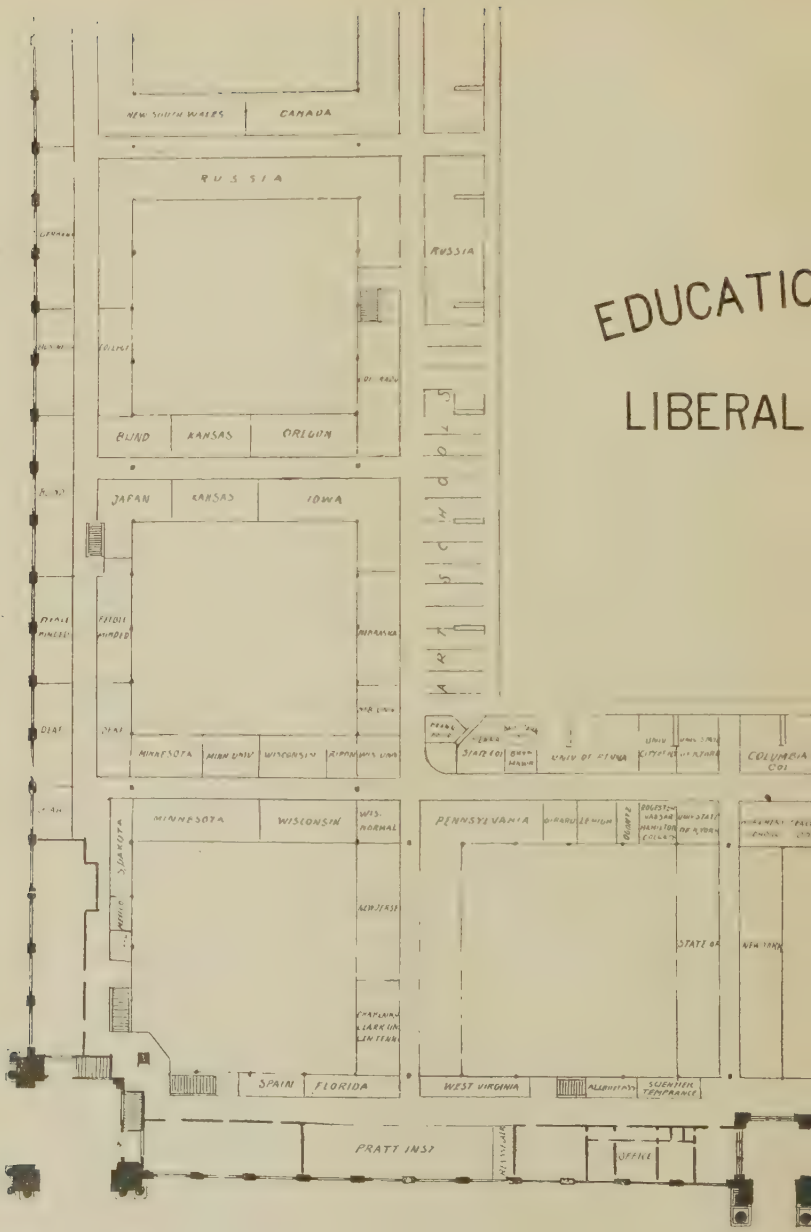
On October 5th, the Committee presented the resolutions to the Executive Committee of the World's Fair, and each member was invited to give his views on the subject before the Committee. Ferd W. Peck, Vice-President, and Lyman J. Gage, assured the Committee of Educators it was their desire to give a special building as speedily as contemplated expenditures and other matters could be adjusted to their assets.

E. C. Hovey, Commissioner from Massachusetts, was among the most energetic of the gentlemen in the interest of educational exhibits. He advocated the cause in person with the Executive Committee, and presented a batch of letters and telegrams from eminent persons throughout the East and South.

Notwithstanding all these efforts the delay as to space continued fully three months, and in order to relieve our people of further uncertainty, I suggested that a committee consisting of Rev. P. J. Muldoon, Hon. T. A. Moran, Prest. W. A. Amberg, of the Columbus Club, and Dr. John Guerin, with myself, wait on President Higinbotham and Lyman J. Gage, Chairman of the Finance Committee. After pleading our cause very urgently, it was explained that the Exposition had entirely outgrown the originally projected plans, that after certain formalities and financial settlements the matter of a new building would be promptly decided upon. Hon. W. T. Harris on receiving my report as to the measures I had taken, wrote: "If we get a building at all, I think that the country at large will be grateful to you as one of the chief agents in the great work."

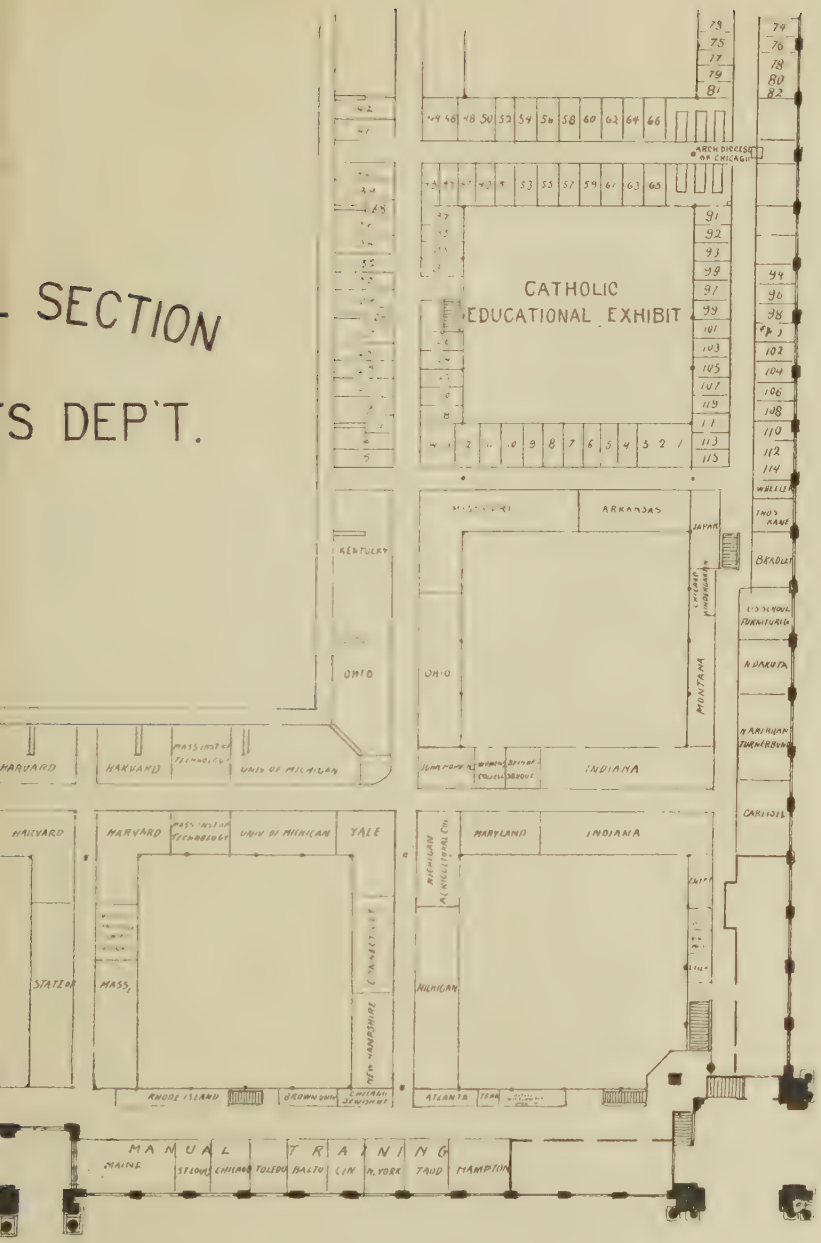
Finally an appropriation of $120,000 for an Education Building was voted. As the location of this building was not central, it was decided to have the Educational Exhibits in the gallery of the Manufactures and Liberal Arts Building and to change the name of the new building to that of Anthropological Building. Director-General George R. Davis and Dr. S. H. Peabody, Chief of Liberal Arts, were always solicitous to satisfy the applications of exhibitors, but they were powerless until the Directory supplied a building.

The "American Journal of Education" in commenting upon the action of the Executive Committee of the World's Fair, in ordering plans for an Educational Building, said: "Brother Maurelian, of Chicago, and Wm. T. Harris, LL. D., United States Commissioner of Education, are justly entitled to the credit of convincing the World's Fair Directory of the just needs of an educational exhibit, and we congratulate them upon the success of their efforts."



EDUCATIO

LIBERAL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'S DEP'T.
CATHOLIC
EDUCATIONAL EXHIBIT
ARCH DIOCESE OF CHICAGO
KENTUCKY
OHIO
ARKANSAS
INDIANA
MARYLAND
HARVARD
MASS. INST. OF TECHNOLOGY
UNIV OF MICHIGAN
YALE
MASS.
RHODE ISLAND
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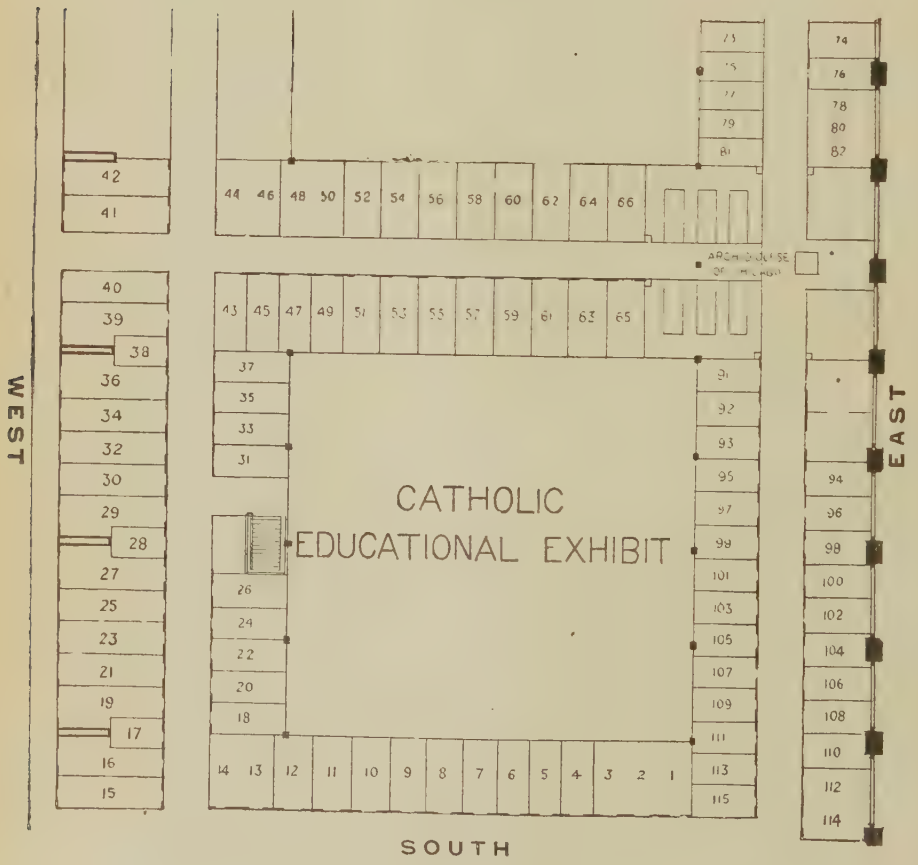
Catholic Educational Exhibit

WORLD'S COLUMBIAN EXPOSITION.



Allotment of space to Catholic Educational Exhibits, Southeast Gallery, Section I, Liberal Arts Department, 29,214 square feet floor space, or 60,000 square feet of wall surface and desk-room.

Location of Diocesan Exhibits.

	ALCOVE.
Brooklyn,	Nos. 18, 20
Buffalo,	Nos. 29, 30, 32, 34
Chicago,	Nos. 67, 68, 69, 70, 71, 72, 73, 74, 86, 87, 88
Cleveland,	Nos. 31, 33
Covington,	No. 36
Denver,	No. 45
Detroit,	No. 39
Dubuque,	Nos. 35, 37
Fort Wayne,	No. 38
Green Bay,	Nos. 24, 26
La Crosse,	No. 43
Manchester,	No. 53
Milwaukee,	Nos. 1, 2, 3, 4
Natchez,	No. 45
New York,	Nos. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 76, 78
New Orleans,	No. 22
Philadelphia,	Nos. 15, 16, 40, 75, 99, 103
Pittsburgh,	Nos. 47, 49, 51
San Francisco,	Nos. 17, 19, 21, 23, 25, 27, 28
Sioux Falls,	No. 53

RELIGIOUS TEACHING ORDER EXHIBITS.

	ALCOVE.
Benedictine Fathers,	No. 53
Brothers of Mary,	Nos. 89, 91, 93, 95, 55
Brothers of the Sacred Heart,	Nos. 81, 83
Brothers of the Christian Schools,	Nos. 75, 77, 79, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104
Brothers of the Christian Schools (Spain, France, England and Belgium),	Nos. 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115
Benedictine Sisters,	No. 53
Congregation de Notre Dame (Diocese of Boston),	No. 4
Congregation de Notre Dame (Diocese of Sacramento),	No. 66
Gray Nuns,	No. 5
School Sisters of Notre Dame,	Nos. 1, 2, 3, 4, 58, 60
Sisters of Charity (B. V. M.),	No. 59
Sisters of Charity (Emmittsburg),	No. 52
Sisters of Charity (Nazareth),	Nos. 54, 56
Sisters of Divine Providence,	No. 66
Sisters of Loretto,	Nos. 62, 64
Sisters of Mercy,	Nos. 56, 57, 59
Sisters of Providence (Vigo Co.),	No. 65
Sisters of St. Dominic,	No. 4
Sisters of St. Francis,	No. 66
Sisters of St. Joseph,	No. 63
Sisters of the Precious Blood,	No. 57
Ursuline Nuns,	No. 62
Visitation Nuns,	No. 38

INDIVIDUAL EXHIBITS.

	ALCOVE.
Catholic University of America, Washington, D. C.,	No. 92
Catholic Archives of America, From Notre Dame University,	No. 44
American Catholic Historical Society, Philadelphia, Pa.,	No. 40
Catholic Text Books,	No. 42
Columbian Library of Catholic Authors,	No. 41
League of the Sacred Heart,	No. 42
Miss M. L. Ashe's Art School, Memphis, Tenn.,	No. 43
Papal College Josephinum, Columbus, Ohio,	Nos. 80, 82, 84
University of Notre Dame, Notre Dame, Ind,	Nos. 44, 46, 48, 50

INSTALLATION, CARE OF EXHIBITS, ETC.

The installation of so many and extensive exhibits was no easy task. The construction of the booths, requiring about 140,000 square feet (gross) of lumber, was in itself a considerable work, and in which the contractors were delayed by carpenters' strikes, difficulty in securing mill work, lumber, etc. Those only who were engaged in the actual work of installation can understand all the hardships endured by exhibitors for want of transportation facilities which obliged them to walk several miles each day from the termini of unfinished streetcar lines to the Liberal Arts Building through mud, slush, rain, snow, high winds, bitter cold, etc. Then there were tedious delays in the arrival of exhibits, and many formalities, such as are usually required at World's Fairs for the transaction of business, and all of which cost valuable time and much money.

As the construction of the booths cost a very large sum, it was decided not to line any of the alcoves, except in cases where a Diocese, religious order or exhibitor would request to have it done, and supply funds for this purpose. To protect exhibits from dust etc., and the needlework, paintings, etc. from strong sunlight, the tops of the booths were covered with sheeting. Later on, some exhibitors, at extra expense, placed elegant canopies over their booths, which added to their attractiveness. There were at one time fifty-five persons employed in the work of unpacking and mounting exhibits, and the number of attendants caring for the exhibits during the World's Fair was never less than seventeen or eighteen, although that number of attendants was not apparent, owing to the great extent of the exhibit.

Nor was it a trifling responsibility to assume charge of so many valuable exhibits; for instance, a single shipment from Bishop's Memorial Hall, Notre Dame, Ind., was insured in transit for $20,000. Had it been lost or destroyed it could not have been replaced for $100,000, and this amount of money would have been no compensation for the historical value of this exhibit.

One show-case, five feet by three feet, with contents of embroidery, needle and lacework, was insured for $2,000. A small case containing Irish point lace was valued at $600, and a set of thirteen pieces of hand-painted china was valued at an equal amount. From all this may be inferred the care and anxiety attending the guardianship of so many and of such valuable exhibits. Very fortunately but few articles were lost by theft. Several volumes of musical compositions and school work were missed by a few schools after the exhibits had been returned. It is requested that any school having received matter not belonging to it will either advise the Secretary and Manager or send by express to its proper destination.

There were no means of knowing in advance the exact number of the different classes of exhibits, nor could any one form an idea as to how many schools and institutions would exhibit, or how much and what kind of material would come. Under these circumstances, it is apparent how difficult it was to determine upon the amount of space which should be assigned to each of the exhibits that took part in the Catholic educational exhibit, and which numbered twenty Diocesan exhibits, eleven collective exhibits of religious teaching orders, twelve groups of exhibits from various religious orders, and about thirty special exhibits. The best plan of allotment seemed to be the assignment of an approximate portion of space, based upon information already received, and subject to revision. The allotments of space were made in alphabetical order, beginning with the Archdioceses, then Dioceses. Religious Teaching Orders, Special and Individual Exhibits. This order was followed as far as practicable. The size or extent of an exhibit, in some instances, forbade this course. It soon became apparent that the space originally asked for would barely have sufficed to display the work effectually and judiciously. The plan on which the booths were erected gave about 65,000 square feet of wall surface and desk room. Not only was every foot of this utilized, but the alcoves of many collective exhibits were over crowded and really, in some instances, would have required double and even four times the space allotted. Those that were over crowded were the Dioceses of Chicago, New York, San Francisco, Brooklyn, Cleveland, Dubuque, Green Bay and Philadelphia; also the exhibits of the Sisters of Charity, Emmittsburg; Sisters of Providence, Vigo County; Sisters of St. Francis, Oldenburg; Sisters of Loretto, Kentucky; Sisters of St. Joseph, Sisters of Notre Dame and Brothers of the Christian Schools of the United States and Europe.

DECORATIONS, FLAGS, BUNTING AND SIGNS.

Large signs, aggregating about 1,000 lineal feet in length and of a uniform width of twelve inches, were placed over the entrances to the various classes of exhibits. Smaller signs of suitable sizes and kinds were used to indicate schools and special exhibits.

The many paintings, drawings and pieces of fancy work served to render the exhibit quite attractive. In addition to this, fifteen United States flags, ten feet by five with about 1,000 feet of tri color bunting, were suspended at a height of about thirty feet above the alcoves. Fully 150 smaller United States flags were arranged along the 1,000 feet of aisles at each end of the large signs.

For the exhibits from the schools of France, England, Spain and Belgium, the flags of those countries were displayed and intertwined with the United States flags.

PATRIOTISM, so evident in the Catholic educational exhibit, did not escape the notice of the "News Record" of Chicago, July 5, 1893. In speaking of the celebration of July 4th at the World's Fair, it complimented the Catholic educational exhibit as follows:

"It was remarked that few of the schools and college exhibits were decorated with national colors. A notable exception was the big exhibit of the Catholic educational institutions in the east gallery. Bunting and flags decorated the front of the gallery at this point, and the tri-color festoons wove themselves among the somber iron work of the trusses in this section."

Prelates Take Action in their Dioceses Concerning Educational Exhibits.

The course pursued by the Most Reverend and Right Reverend Prelates in their Dioceses concerning exhibits, forms an interesting chapter.

THE CATHOLIC EDUCATIONAL EXHIBIT AND THE DIOCESE OF PEORIA.

It is but proper to begin by referring to Right Reverend J. L. Spalding, D. D. Bishop of Peoria and President of the Catholic Educational Exhibit.

Few persons realize the serious responsibility connected with the office of president of this gigantic and difficult undertaking, or of the amount of travel, labor, time and expense which it cost Bishop Spalding to direct all to a successful issue.

His article in the July number of the "Catholic World", 1892, clearly showing the necessity of the religious element in education and pointing out the advantages of a comprehensive and complete educational exhibit, aroused great enthusiasm and stimulated activity all through the United States. The influence of many articles from his able pen in dailies, weeklies and monthlies, relating to education and the World's Fair, have produced marked results.

His visits to Chicago, St. Louis and New York, in the interest of the Educational Exhibits, the question of funds, the proper classification and arrangement of so great a variety of exhibits, give but a faint idea of the amount of work involved or of the efforts required to make the exhibit a success.

DIOCESE OF PEORIA.

In his Diocese, Bishop Spalding, at the Retreat of the Reverend Clergy, recommended that the schools unite with the various exhibits of Religious Teaching Orders, and that they be encouraged to present creditable work.

ARCHDIOCESE OF BALTIMORE.

James Cardinal Gibbons, D. D., Archbishop of Baltimore, in his letter of April 30, 1892, expressed himself as follows:

"In response to your esteemed favor of the 27th inst., I need scarcely say that the Catholic Educational Exhibit meets my entire and hearty approval; and I sincerely hope that all the Catholic institutions of learning of every grade will promptly and cheerfully respond to the invitation extended by the Most Reverend Archbishops of the United States, and unite to make the exhibits redound to their own glory and that of our Holy Church. I bless you, your work, and all who shall zealously co-operate in promoting and assuring its success."

ARCHDIOCESE OF CHICAGO.

At the close of the Spiritual retreat for the Clergy, in July, 1891, Archbishop Feehan invited attention to the question of an Educational Exhibit at the World's Columbian Exposition, and recommended preparations for a Diocesan School Exhibit.

The clergy expressed their willingness to do all in their power. The Diocesan School Board was authorized to prepare a plan and to supervise the entire exhibit, and the following committee was appointed from among its members, to carry out all measures relating thereto.

Diocesan Committee.

Rev. H. Maguire, *Chairman*. Rev. M. J. Fitzsimons. Rev. P. J. Muldoon, *Secretary*. Rev. E. J. Butler, Rev. T. D. Hodnett. Rev. A. J. Teely. Rev. M. W. Barth.

An eight page pamphlet and a series of circulars were issued by the Diocesan Committee. The following extract shows the deep interest of the Archbishop and of the Committee:

"The constant and earnest attention of all Pastors and teaching communities is solicited, in order to render the exhibit worthy of the many and flourishing schools in the Archdiocese."

ARCHDIOCESE OF CINCINNATI.

The Most Rev. Archbishop Elder of Cincinnati, expressed a wish that the schools of the Archdiocese of Cincinnati take part in the exhibit to whatever extent they found it practicable. His own feelings are shown by these words: "I suppose the most expressive evidence of my interest is to enclose my contribution. I would gladly make it ten times greater. I enclose check, and my hearty good wishes. With warm thanks for your labors in the interest of Catholic education, I remain, etc."

ARCHDIOCESE OF DUBUQUE.

Archbishop Hennessy of Dubuque, decided upon a Diocesan exhibit. A committee was appointed. The Secretary and Manager was invited to Dubuque to attend their meeting. Circulars were issued, and the result was a large and representative exhibit.

The following are the names of the

Diocesan Committee.—Very Rev. C. Joannes, Chairman, Very Rev. J. Bauman, Secretary, Rev. M. A. Cooney, Rev. R. Slattery, Very Rev. Geo. W. Heer, Rev. F. W. Pappe, Rev. J. Fogarty, Rev. E. Heelan, Rev. M. Curran, Rev. J. Kusmper.

ARCHDIOCESE OF MILWAUKEE.

Archbishop Katzer decided upon a Diocesan exhibit. The following extract from his letter was embodied in a circular and mailed to all the schools of the Diocese.

"I am in favor and heartily endorse the movement for the Catholic Educational Exhibit at the World's Fair. I earnestly request the Reverend Clergy and Religious Orders to give every possible encouragement and aid to the Educational Institutions in their charge, to prepare an exhibit worthy of the coming World's Fair and of this Diocese.

ARCHDIOCESE OF NEW ORLEANS.

On February 29, 1892, Archbishop Janssens, of New Orleans, requested Rev. D. McKiniry, S. J., President of the College of the Immaculate Conception, to call together the Superiors of the Colleges, Academies and Schools, with a view of preparing a Diocesan Exhibit. Rev. D. McKiniry, S. J., Chairman of the Committee, attended to the further direction of schools in the preparation of exhibits.

ARCHDIOCESE OF NEW YORK.

Archbishop Corrigan decided upon a Diocesan Exhibit. In his letter, August 17, 1892, to the Reverend Clergy, reference was made to the subject in these words:

"It may be added here, that the Holy Father has recommended us to take part in the Columbian Exhibition which will be held in 1893. I had already conferred with Brother Maurelian who has been charged by the Committee of Prelates to look after Catholic interests at the Exposition, and I therefore, with redoubled pleasure invite and exhort the Catholic schools and institutions of learning in this Diocese to take part in the Diocesan Exhibit which will be prepared for the World's Fair in Chicago. You are aware, Reverend and Dear Sir, that more work and much better work is done in our schools than that of which the public at large has any knowledge or conception. While we do not seek to obtrude this fact upon public notice, nevertheless, as the opportunity comes without our seeking it, we should not neglect it as it will triumphantly show how much is accomplished in our schools through the untiring efforts of our devoted teachers, etc., etc."

The following were appointed a Diocesan Committee: Rt. Rev. Mgr. John Farley, Rev. C. H. Colton, Rev. M. J. Lavelle, Rev. John J. Kean, Secretary.

ARCHDIOCESE OF PHILADELPHIA.

After deciding upon a Diocesan Exhibit, Archbisop Ryan appointed the following Committee: Rev. R. Kinahan, Rev. K. J. Elcock, Rev. J. W. Shanahan, Rev. Thos. Barry, Rev. H. Lane, Rev. G. Bornemann, Rev. E. O. Hiltermann, Rev. H. Strommel, Rev. Thos. Mullen, Rev. P. F. Sullivan, Rev. P. J. Dailey, Rev. J. F. Laughlin, D. D.

The Diocesan Committee decided to have a series of examinations from all the classes of the twelve established grades in the Parish Schools, and after receiving the work it was bound in forty-seven volumes from the grammar grades, thirty-one from the secondary grades, and eleven from the primary grades.

The pupils' examinations represented the following branches: Christian Doctrine, Church History, Spelling, Penmanship, Grammar, Letter Writing, Etymology, Homonyms, Bible History, Ancient History, United States History, Geography, Compositions, Globe Studies, Mensuration, Arithmetic, Freehand, Crayon and Map Drawing, Algebra, Book-Keeping, Chemistry, Geometry, Trigonometry (plain and spherical).

A preliminary exhibit was held at the Roman Catholic High School and at St. Peter's School, Philadelphia. Monsignor Satolli, the Apostolic Delegate, expressed himself in terms of admiration at the evidences of good teaching and the intelligence and application of the pupils as shown by the exhibits. Besides the examinations from the Parish Schools, there were elaborate exhibits from a number of the institutions of the Archdiocese as noted in the catalogue.

ARCHDIOCESE OF ST. LOUIS.

The following letter was issued by the Very Rev. P. G. Brady, Vicar-General (deceased), at the request of Archbishop Kenrick, D. D.:

Bro. Maurelian, Secretary and Manager Catholic Educational Exhibit, World's Fair, 1893:

DEAR BROTHER: It gives me pleasure to inform you that our Most Reverend Archbishop Kenrick warmly approves of the Catholic Educational exhibit at the World's Columbian Exposition, Chicago, 1893, and offers his sincere wishes for a complete success.

The Archbishop hereby officially recommends the schools and institutions of learning in the Archdiocese of St. Louis, to unite in the collective exhibits of religious teaching orders, or in the other classes of exhibits, as they deem convenient, and he hopes that superiors of the various institutions will place themselves in communication with you at their early convenience.

Assuring you of my deep interest in this great work, and of all the aid in my power, I remain,

Very sincerely yours,
PHILIP G. BRADY, V. G.

ARCHDIOCESE OF SAN FRANCISCO.

Most Reverend Archbishop Riordan of San Francisco insisted that all the educational institutions of every grade in the Archdiocese should take part in the Catholic Educational exhibit at the World's Fair in Chicago. To stimulate the preparation of exhibits a preliminary exhibition of school work was ordered for the Mechanics' Pavilion, to begin on Tuesday, March 6, and to continue during the remainder of that week. Forty-five thousand persons visited the Pavilion and had the pleasure of hearing the Archbishop express his appreciation of the exhibit. He emphasized the fact that Secular Education imparted in Catholic schools vied with the best and most favored schools. He contended that there must be a religious foundation if we would be perfect: that all bishops, and all priests, and all truly Catholic men and women are a unit on this question; that the child comes from the hand of God, and God's truth must be given to it. It must grow up to be prepared for its duties in life and for its destiny in the life that is to be. He continued: "Now I say, and say it plainly, that we are giving to the American nation as well developed and as well an educated class of people as others in the land. In all the public competitions which have taken place in the last few years throughout the land, as well as in England and in France, the pupils of the religious teachers and of the Catholic schools generally have carried off the prizes, and the Church, in making our boys and girls good Catholics, also makes them good scholars. * * * A man or woman does not leave the Catholic Church because they are educated, but because they are either too wicked or too ignorant to remain in it. In my seven and twenty years of active ministry, I have met people of all conditions of life, and I have never met a man who was educated in the Catholic faith and who renounced it because he was educated. * * * I feel proud of the Clergy of this Diocese, who, in poverty, have labored to train up our boys and girls. I feel under obligations to the brothers and sisters for their heroic efforts in maintaining this great principle. They are the benefactors of the entire State."

The press notices were very flattering, as the following extracts show:

"Hundreds of the teachers of the public schools were there, and eagerly questioned the ladies in charge of the booths as to how the work was done and done so beautifully. Many skeptics expressed the opinion that it had been specially prepared for the exhibit, but the constant reiteration that only the regular school work was exhibited, soon made them as enthusiastic over the display as the parents of the children whose work was on exhibition. And it was truly a wonderful display. There was work of every kind and description, from that of the child of four years, in the kindergarten, to that of the "sweet girl graduate" and the adolescent awaiting his degree."

"Bearded and gray-haired men and stately matrons examined the work of their children and exchanged reminiscences of the days when they too attended school

and college. The verdict was always in favor of the present day and its manifold advantages which years of experience and improvement bring, and the older people grew as wildly enthusiastic as did their sons and daughters over the work of their respective schools."

"The exhibit was visited by the Mayor, members of the Board of Education, and Directors of the Mechanics' Institute, who all testified their wonder and admiration at the display."

San Francisco Diocesan Committee.—Rev. P. Scanlan, Rev. J. B. McNally, Bro. Michael, F. S. C., Rev. M. D. Connelly, Manager; Rev. P. Casey, Rev. J. Sasia, S. J., Bro. Geo. Albert, F. M., Rev. P. C. York, Secretary.

DIOCESE OF ALTON.

Right Rev. James Ryan, D. D., Bishop of Alton, took very deep interest in the exhibits, as the following correspondence will show:

Alton, Ill., July 1, 1892.

"Brother Maurelian, Secretary and Manager Catholic Educational Exhibit, World's Fair, 1893.

Dear Brother: The Catholic Educational Exhibit at the Columbian Exposition appeals to the warmest sympathies of all our Catholic people.

It will give me the greatest pleasure to see the colleges, academies and schools of the Diocese taking an active part therein, and contributing their full share toward what I am sure will be a great success under your experienced auspices.

With best wishes, etc."

And in a letter of March 25, 1893, the Bishop writes:

"The Catholic Educational Exhibit is a most important undertaking one, indeed, at the present moment, of transcendent and even vital importance. It appeals to the deepest Catholic instinct. Every Catholic in the country should be given a fair opportunity to do something toward setting our magnificent educational system in its proper light before the public, and also thereby to show his hearty appreciation of that noblest fruit of the Catholic labors of a century in the United States.

"The tradition of all our Councils and of all our years since the days of Carroll, the innumerable toils and sacrifices of the most devoted men and women, are behind thorough Catholic education, and it is not too much to say, that in the existence and continued growth of this best product of our faith depends the weal or woe, not only of the Church here, but of the Republic itself. From the depth of every true Catholic heart, therefore, will spring the prayer that the Catholic Educational Exhibit may be emphatically a worthy success.

"Yours truly in Christ, ✠ James Ryan,
Bishop of Alton."

DIOCESE OF BROOKLYN.

Right Rev. Charles McDonnell, D. D., Bishop of Brooklyn, issued directions for the preparation of a Diocesan exhibit, and stated that he expected work from every Catholic school in the Diocese, and that every effort should be made for a creditable exhibit. The following Diocesan Committee was appointed: Rev. Thos. Taafe, Rev. Jos. O'Connell, D. D., Rev. J. A. Hartnett, C. M.

DIOCESE OF BUFFALO.

Right Rev. S. V. Ryan, D. D., Bishop of Buffalo, issued a circular to the Reverend clergy, of which the following is an extract:

"Buffalo, N. Y., July 8, 1893.

"Rev. Dear Sir: Having spoken in our late conference in regard to the Catholic school exhibit to be made at the Columbian Exposition in Chicago next year, we beg now to remind you of the same, and to interest you in the Diocesan Exhibit, which we hope to make as complete and satisfactory as possible. We wish the regular School Board of our Diocese to meet at as early a date as possible, together with

the Superiors of religious communities, colleges and academies, or their representatives, to determine on some uniform system to get up a thorough exhibit from our colleges, academies and parochial schools, in order that it may be seen not only by our own Diocese, but also by the whole country, what Catholics are doing in the cause of education. There is, as you know, a well-organized committee, under the direction of the Archbishops of the United States, to receive and put in shape the exhibits or reports from the different Dioceses of the country. Brother Maurelian, in Chicago, is the Secretary and Manager of the Catholic Educational Exhibit, to whom we are anxious to send, as soon as possible, our Diocesan exhibit. We regard it as a matter of great consequence that you put in evidence what is being done for education by our churches and Catholic schools, and hence ask your earnest and prompt co-operation in this matter."

At this meeting the following Diocesan Committee was announced: Rev. George Weber, Chairman; Rev. Jos. Daly, Secretary; Brother Aelred, Manager; Rev. J. Mooney, Treasurer; Rev. P. J. Colonel.

The exhibit was placed before the public of Buffalo, and the press notices were very flattering, as the following extract will show:

"The assertion that our Catholic schools are in the slightest degree below the standard of the secular or State schools would not be made by the most prejudiced observer after viewing this exhibition. Laboring under many disadvantages, Catholic schools are giving to the nation a class of people as well educated and as well developed morally and mentally as there are in the land. The church is making good Christians, good scholars, and as a consequence good citizens:"

"It was a revelation to the non-Catholic citizens of Buffalo. The Superintendent of Education and the members of the Public School Board went to examine it and were amazed at the quantity and the quality of the work done by the children. They had the magnanimity to speak out in praise of it, and their astonishment and delight found echoes on every side. The "Daily Courier" said: 'The exhibit is one of the most remarkable sights ever placed before the people of Buffalo. It represents endless work, limitless patience, much skill and no little expenditure of money. It is an exhibition of which any creed, any city, any nation might well be proud.' And the Buffalo "Times" declared: 'The people of all denominations and all creeds have reason to be proud of the work which the Catholic institutions of Buffalo are sending to the World's Fair.'"

DIOCESE OF CLEVELAND.

Right Reverend Ignatius F. Horstmann, D. D., determined upon a Diocesan Exhibit and requested Very Reverend Monsignor T. P. Thorpe, President of the Diocesan School Board to direct its preparation. Circulars were issued urging all to do their utmost as this extract will show: "*Throw Your Whole Heart Into It, and Help to Make the Cleveland Exhibit What It Really Ought to Be, the Very Best in the General Collection.*"

The Exhibit of Cleveland surpassed the expectations of its most sanguine promoters.

DIOCESE OF COVINGTON.

Right Reverend C. P. Maes, D. D., Bishop of Covington, ordered a Diocesan Exhibit, and appointed a committee consisting of Very Rev. F. Brossart, V. G.; Very Rev. Louis Haas, O. S. B., and Rev. W. E. Gorey.

Several circulars were issued, from which the following extract is given: "It is an opportunity to show the world what Catholic educators are doing and have been doing, which may not be again presented 'ere another ten decades of years shall have been added to our country's history—an opportunity which Bishops, Priests and Teachers in other parts of the United States seem ready to embrace with alacrity. We feel confident that no Catholic will have reason to blush at the comparison of our schools with others, confident that all interested will do their share toward making the exhibit a success."

Another letter from Bishop Maes: "I hereby warmly commend this educational work which is to result in so much good to the Catholic Church, to the generosity of the clergy and laity of the Diocese of Covington."

ST. ALBERT'S COLLEGE LIBRARY

DIOCESE OF DENVER.

Right Reverend N. C. Matz, D. D., Bishop of Denver, decided on a Diocesan Exhibit, called a meeting of the Reverend Clergy and appointed the following committee:

Rev. J. P. Carrigan; Rev. J. T. Murphy, O. P. Secretary; Rev. W. O'Ryan.

A circular was issued giving directions as to details of preparation and appealing to the zeal of the religious teachers to do all in their power to have the exhibit a credit to the schools of the Diocese.

DIOCESE OF DETROIT.

Right Reverend John Foley, D. D., Bishop of Detroit, expressed his pleasure in the matter of the exhibits, and wrote:

"It is our desire and intention to have an exhibit worthy of Detroit."

DIOCESE OF FORT WAYNE.

Right Reverend Joseph Dwenger, D. D. (died Jan. 29, 1893), in June, 1892, decided upon a Diocesan exhibit. He appointed the following committee:

Very Rev. J. H. Brammer; Very Rev. T. E. Walsh, C. S. C.; Rev. Aug. Seifert, C. B. P. S.; Very Rev. M. E. Campion, Secretary; Rev. J. H. Oechtering.

Several conferences were held, and it was decided to have a printed history of each parochial school from its foundation to date, and to have specimens of class work from each school incorporated with the printed reports. In this way there were five volumes of an exhibit, unique and very interesting, that with time may be of great historic value. The work of compiling this report indicated great research and must have been very laborious. In addition to this, schools were recommended to unite with Religious Order Exhibits.

DIOCESE OF GREEN BAY.

In a letter dated August 11, 1892, Right Reverend S. G. Messmer, D. D., informed of a meeting of the School Board, at which it had been decided to have a Diocesan Exhibit.

The following committee was appointed:

Rev. J. J. Fox; Rev. P. A. McDermott, C. S. Sp.; Rev. W. J. Fitzgerald.

Circulars were issued and the members of the committee personally visited the schools to arouse enthusiasm and interest with the result of an exhibit alike creditable to the schools and the Diocese. The "Green Bay Advocate" of April 13, 1893, gives a very interesting account of the exhibit as displayed in the Bishop's Hall previous to its being sent to Chicago. The report as published is very complimentary to the schools.

DIOCESES OF KANSAS CITY AND ST. JOSEPH, MO.

A circular was issued by Right Reverend John J. Hogan, D. D., Bishop of Kansas City, Mo., and Administrator of St. Joseph, August 8, 1892. The following is an extract:

"In the interest of the Catholic Educational Exhibit at the World's Fair in Chicago, it is our earnest desire that Superiors of colleges, academies and schools do all in their power to promote this laudable enterprise tending to their praise and merit as Catholics and citizens, and to the honor and renown of our country and church. We recommend that exhibits from our Diocese, whether from schools or individuals, be united to exhibits of the same class from other Dioceses, and as the President or officer in charge of the Catholic Educational Exhibit may direct."

DIOCESE OF LA CROSSE.

A letter dated July 26, 1892, informed that Right Reverend James Schwebach, D. D., had concluded to order a Diocesan exhibit. Rev. K. G. Beyer, Secretary, was

requested to attend to the details for the Diocese. Before sending the exhibit to Chicago, the Notre Dame School, at Chippewa Falls, Wis., invited the public to inspect the work of the pupils.

The State and County officials and many visitors, were much pleased with the work. The officials of Public Instruction expressed a wish to have it sent to Madison, Wis., for exhibition. The schools of the Diocese made a very creditable showing.

DIOCESE OF MANCHESTER.

Right Reverend D. M. Bradley, D. D., Bishop of Manchester, expressed his wish for a Diocesan exhibit. The Religious Teaching Orders of the Diocese responded with very careful and creditable work from the schools in their care.

DIOCESE OF MOBILE.

Right Rev. J. O'Sullivan, D. D., Bishop of Mobile, informed that the schools of his Diocese would unite with the exhibits of Religious Teaching Orders. On the work he expressed himself as follows:

"Every Catholic should contribute generously and cheerfully for a work which, if properly supported, must result in great and far-reaching benefits to the Church in the United States. To my mind it is impossible to exaggerate the good that may come to the Church through a successful Educational exhibit.

DIOCESE OF NASHVILLE.

Right Rev. Joseph Rademacher, D. D., expressed his views on the exhibits in the following letter:

NASHVILLE, TENN., Sept. 29, 1892.

MY DEAR BROTHER MAURELIAN:

"I hope that our larger schools and educational institutions will at once take the necessary steps to join in the collective or general exhibits, either of the Religious Orders, or other classes of exhibits. They may, I have no doubt, address themselves with confidence to you who have, for more than twenty years been so prominently identified with the work of Catholic education in this Diocese, and who will, therefore, take special interest in the exhibits which we may be able to prepare. Wishing you every blessing, I am,

Yours sincerely in Christ,

JOSEPH RADEMACHER, Bishop of Nashville."

DIOCESE OF NATCHEZ.

Right Reverend T. Heslin, D. D., Bishop of Natchez, addressed the Clergy at the close of their Retreat on the subject of a Diocesan exhibit, referred to it in the Lenten Pastoral and issued a special circular, March 8, 1893, urging the schools to do their utmost for a creditable exhibit.

DIOCESE OF PITTSBURGH.

Right Reverend Richard Phelan, D. D., Bishop of Pittsburgh, personally took deep interest in the Catholic Educational exhibit. In June, 1892, he invited the Reverend Clergy and all the heads of colleges, academies and schools to meet at the Episcopal residence. The meeting was an earnest and enthusiastic one. The following Diocesan committee was appointed:

Rev. A. A. Lambing, Rev. Martin Singer, O. S. B., Rev. Regis Canevin, J. B. Sullivan, Secretary.

The Bishops words are, "It would be a grave error to allow this opportunity of doing honor to religious education to pass unused." The exhibition of the work in Pittsburgh gave the people a convincing proof of the zeal and efficiency of our religious teachers.

DIOCESE OF SACRAMENTO.

Right Reverend Patrick Manogue, D. D., Bishop of Sacramento, advised the educational institutions of his Diocese to unite with the exhibits of the Religious Teaching Orders. The Bishop personally interested himself in encouraging the schools to prepare good work for the exhibits.

DIOCESE OF SAN ANTONIO.

Right Reverend J. C. Neraz, D. D., Bishop of San Antonio, personally communicated with the schools of his Diocese and encouraged them to prepare exhibits that would be a credit to the great State of Texas, and the Diocese of San Antonio.

DIOCESE OF SIOUX FALLS.

Right Reverend M. Marty, D. D., Bishop of Sioux Falls, directed the preparation of a Diocesan exhibit. Circulars were issued to the various schools of the Diocese, and all possible encouragement was given teachers and pupils.

DIOCESE OF VINCENNES.

Right Reverend S. P. Chatard, D. D., recommended the schools of his Diocese to unite with the Religious Teaching Orders and other classes of exhibits. His letter to headquarters reads: "I have always been in sympathy with your work, and I have urged our people here to do their best. I know they have attended zealously and efficiently to their work. I bespeak for them all the consideration they merit."

THE CHRISTIAN EDUCATOR.

Catholic teachers and all who are charged with the care of youth, should realize how exalted is the DIGNITY and how noble the PROFESSION of the Christian Educator.

"*They that instruct many to justice shall shine like stars for all eternity.*"—*Dan. XII-3.*

"*There is no painter, there is no sculptor nor artist, be he who he may, that can be compared to the man who knows how to form the minds and hearts of youth. This is a work far surpassing the finest creations of human art to reproduce in souls the living image of Jesus Christ.*"—*St. John Chrysostom.*

"*Education is a divine work. The education of man will always be the grandest of works, a providential and sacred labor, a task entirely divine—a priesthood. Intellectual, moral and religious education is the highest human work that can be performed. It is a continuation of the divine work in that which is most noble and elevated—the creation of minds.*"—*Monsignor Dupanlaup.*

Catholic Educators need but to read that priceless volume, "The Child," written by the eminent prelate and statesman, Monsignor Dupanlaup, and the eloquent and sterling address of Archbishop Ryan, of Philadelphia, on "The Vocation of the Christian Educator" to form an adequate idea of the importance and greatness of their mission.

Zealous and worthy young people are invited by every religious teaching order of men and women to devote themselves to this work, "the education of youth" as members of their order.

One of the most learned and highly educated Prelates said to me a few weeks ago: "Brother, your society has a great work in hand and I clearly see the day ahead, in the near future, when the very best of our young men will go in great numbers to devote themselves to the cause of education in your ranks."

"Among the most acceptable gifts that parents can offer to the Almighty, is to have sons and daughters engaged for God's sake in the care of youth, to elevate them religiously, morally and intellectually."

Pope Leo XIII in addressing the brothers said:

"As religious educators you are the vanguard of the church," and sometime ago noticing some sisters he called them and blessed them specially for having charge of the most precious part of the Lord's children.

ESTIMATE OF THE RELIGIOUS STATE BY GREAT SAINTS.

Motives of Encouragement for those who wish to Devote Themselves to the Christian Education of Youth in the Religious State.

"I have no words adequate to its merit. If I undertake to praise this order this life, this institute, I shall be constrained to stop short, not having expressions in which to give it due praise—all language being far beneath that which it deserves." —St. Augustine.

"The choir of religious and virgins is assuredly among the ornaments and rarities of the church, a beautiful flower and a precious pearl that gives great beauty."—St. Jerome.

"Religious, the first fruits of religion, the crown of faith, brilliant pearls of the church, the mystic stone of that temple of which our Lord is the foundation and corner stone."

"These noble and sublime souls place their riches in poverty, their glory in contempt, their power in weakness, fecundity in celibacy, etc."

"Our religious –form the choicest and wisest part of the church, etc."—St Gregory Nazianzen.

"Religious are surpassing nature and the ordinary life of man."—Eusebius of Cæsarea.

"They are God's clothed in flesh."—Syresius.

"The Religious state is sublime, elevated and angelic; and the perfection of its excellent life effaces all sin."—St. Chrysostom.

"Shall I call religious celestial men or terrestial angels?"—St. Bernard.

CHRISTIAN EDUCATION.

Quotations from Supreme Pontiffs, Holy Fathers, Prelates and Eminent Persons.

(*Copied from "The Seminary," January, 1893.*)

"The wisdom of our forefathers and the very foundations of the State are ruined by the destructive error of those who would have children brought up without religious education. You see, therefore, venerable brethren, with what earnest forethought parents must beware of intrusting their children to schools in which they cannot receive religious teachings."—Leo XIII.

"The Church has always openly condemned what are called mixed or neutral schools."—Leo XIII.

"All other instruction given in the schools should appear as accessory to the religious."—Pius IX.

"A Christian school is a perpetual mission."

"The Christian school is the source of all the good that is done in the Church." —Blessed De La Salle.

"The heartless talk about teaching and training children in religion by their parents and at home, and in the evening when parents are worn out by daily toil, or one day in seven, by Sunday schools, deserves no serious reply. To sincere common sense it answers itself –heartless talk deserves no serious reply."—Cardinal Manning.

"Mere science and literature are no guarantee for sanctity, or even for conscientiousness."—Cardinal Manning.

"From schools without religion –schools which necessarily lead to all social and religious disorders—deliver us, O. Lord."—Rt. Rev. John Vertin, Bishop of Marquette.

"Now as you cannot easily provide in your homes for the entire training of your children, even when aided by the religious instructions in the church, it becomes your imperative duty to send them to Christian schools, so that they may grow up in Christian virtue, as well as in the various branches of secular knowledge suitable for their advancement in the world. We have often spoken to you on this important subject. It has been frequently expounded to you by your pastors."

"It is our most solemn injunction and most positive command that every church in the diocese have its school. Where a congregation cannot at once build both school and church, let them build the school-house and wait for the church. There is little danger of the old losing their faith, but there is every danger that the young will."—Bishop Gilmour.

"As they cared not to have God in their knowledge, God delivered them up to the reprobate sense, to do those things which are not becoming; being filled with all wickedness, inventors of evil things, disobedient to parents, without affection and without mercy."—St. Paul, Romans I: 28.

"The Christian school is as necessary as the foreign missionary."—St. Gregory the Great.

"Christian education is an apostolic function, because there is the office of the Apostles whom Jesus Christ appointed to be the masters, teachers and saviors of men."—St. Jerome.

"Two objects we have in view, viz: To multiply schools and to perfect them. We must multiply them until every Catholic child in the land shall have the means of Catholic education within reach. No parish is complete till it has Catholic schools adequate to the needs of its children."

"Then we must perfect our schools. We must repudiate the idea that the Catholic schools need to be in any respect inferior to any other school whatever."

"Schools ought to be erected alongside of every church in the several Dioceses in which Catholics may be instructed in religion and sound morality, as well as in letters and the liberal arts."

"We exhort and beseech bishops that they shall take care that schools attached to every church shall be established in their Dioceses."

"To shut religion out of the school and limit it to the home and the church is to train up a generation that will consider religion good enough for the church and home, but not for the practical business life."—Baltimore Councils.

"Go and build your own schools; raise arguments in stone with the cross on top; raise arguments in the shape of the best education and most moral citizens of the Republic, and the day will come when you will enforce recognition. The inculcation of knowledge is only a part of an enlightened system of education; a training of the will is as necessary as the cultivation of the other faculties of the mind."—Archbishop Hughes.

"The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The moral consequences of such a departure is to paralyze the moral faculties and to foment a spirit of indifference in matters of faith,"—Cardinal Gibbons.

"What young minds imbibe is scarce ever to be rooted out, and they are disposed sooner to imitate defects and vices than virtues and good qualities." St. Jerome.

"Education which, without the aid of Christian doctrine and its salutary moral precepts, instructs the mind and molds the tender hearts of youth, naturally so prone to evil, must infallibly produce a generation that will have no guide but their own wicked passions and wild conceits, and be a source of the greatest misfortunes to the commonwealth and their own families."—Pius IX.

"I would share my last cent (sous) with the schools. Last year I was told, 'Oh, how much good could be accomplished with 50,000 francs more!' Count upon that increased sum, was my answer. I will tax the Peter Pence in 30,000 francs, and I will furnish the residue from my private purse."—Leo XIII.

"Every council, every assembly of Catholic Bishops held in modern times, has given the most positive decision in its regard. The Supreme Pontiffs have again and again, with no faltering accents, but in clearest tones, proclaimed from their high place of authority, the watch-tower on which Christ has placed them to guide and direct the entire church, the absolute necessity of making education more Christian; and it has been clearly decided by their superior power that no Catholic of whatever rank or condition he may be, can approve of any system of instruction from which religion is totally excluded. But even if the voice of the church were not so clear, your own experience should save you from the crime of sending your children to Godless schools.

"See how infidelity and impiety are stalking over the land. See how contempt for authority, self-seeking and dishonesty, complete disregard for moral obligations, and other kindred evils, are increasing so rapidly and assuming such gigantic proportions that men stand aghast at the prospect, and are filled with alarm for the future destinies of our country." Cardinal McCloskey, Archbishop Corrigan and the Bishops of Brooklyn, Rochester, Buffalo, Albany, Ogdensburg, Newark, Trenton and Curium.

"We solemnly charge and positively require Catholic parents to send their children to Catholic schools."—Archbishop Purcell.

"We can no longer deny it—the great defect, the gnawing canker, the blighting curse of our educational system is the absence from it of a wholesome religious instruction."—Archbishop Spalding.

"No school is good which attempts to educate the mind or the body or the conscience without the aid of religion. The church cannot and does not consent to the exclusion of religion from any educational process."—Bishop Spalding, of Peoria.

"In a word, for Catholics who understand their duties as such, the question of education is paramount to every other consideration, and must be essentially and eminently Catholic if it will not be defrauded of its noble ends,"—Archbishop Perche.

"If no provision is made for the Christian culture of the rising youth, it is feared that, twenty years hence, it will be much easier to find churches for a congregation than a congregation for churches."—Cardinal Gibbons.

"As the church cannot surrender to any power on earth—the formation of its own children, so it cannot surrender to any the direction of its own schools."—Cardinal Manning.

"The sciences, as other gifts of God, may be used to wrong purposes with which they have no connection, and for which they were never intended: in Greece, the elements of beauty with which the world is flooded, and the poetical faculty which is its noblest interpreter, were made to minister to sensuality. So, now too, the department of facts and the method of search and experience which is proper to it, may for the moment eclipse the light of faith in the student, and be degraded into the accidental tool of infidelity."—Cardinal Newman.

"Robespierre and other French despots proclaimed that all children were the property of the State, to be educated under its care, at the public expense. When the instruction of the rising generations and the direction of schools falls under the absolute control of the ruling powers of the earth, that sort of wisdom which St. Paul calls earthly, sensual, diabolical, soon begins to prevail; the wisdom from above falls away, and neither religion nor true christian liberty can be safe."—Cardinal Cullen, Archbishop of Dublin.

"The secular school can only meet the wants of a family without religion—it can never satisfy a family with religious convictions."—Prince Card. Schwarzenberg.

"Religion alone forms the greatness of a nation, maintains its splendor, and prevents decay."—Bishop Dupanloup.

"I would earnestly exhort the pastors of souls to spare no exertions to establish these schools, and watch over them themselves with the greatest solicitude, and I would exhort all Catholics to shrink from no sacrifice in order to have them in their midst. *A parish without such schools does not deserve the name*, and can bring little consolation to the hearts of either priest or people. I have always been a great advocate for educating our children in our own schools, and if we could get no better—in hedge schools."—Most Rev. J. R. Bayley.

"Let us educate our children, but let it not be in mere learning, which fills the mind with pride, and increases the ability of doing mischief, but let us educate them in the discipline and fear of the Lord." Bishop Doyle, of Kildare and Leighlin, Ireland.

"Above all, strain every nerve to keep your schools as hitherto intimately united with the church. It is only through this intimate union with the church that the schools will be enabled to promote the true temporal and eternal welfare of your children. The secular public school injures the interests of the Christian family. It is not only, as the German Bishops in their last memorial state, an anti-church, it is also an anti-family system." Bishop Von Ketteler, of Mentz.

"Sad experience has made it evident that Catholic youth, by the frequentation of the public schools, are almost without exception, exposed to great danger, not only of corruption of morals, but also of losing the faith itself."—Rt. Rev. Bishop McCloskey, Louisville, Ky.

"The parochial school, as it should be, and as it will be, will not only guard the faith of the children and transfigure the church of God, but it will prove to be the most potent factor for the conversion of our beloved country."—Archbishop Hennessy, of Dubuque.

"We claim that the people of this land who want Christian education should have it. Christian education is necessary for the true glory of the country."—Rt. Rev. M. J. O'Farrell, Bishop of Trenton.

"A great orator of our day has truly declared that the civilization and prosperity of our country depends on its christianity, and that its christianity depends on education. I have repeatedly said, and I reiterate the assertion, that I am more solicitous for the multiplication and diffusion of the teaching orders of the church than even for the spread of the priesthood; for education is, today, the greatest work which the church has in hand."—Rt. Rev. J. J. Keane, D. D., Rector of the Catholic University, Washington, D. C.

"Religion and morality are the pillars of human happiness. Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle."—George Washington in his Farewell Address.

"It is necessary that education be given and received in a religious atmosphere, and that religious impressions and religious observance penetrate all its parts. Popular education, to be truly good and socially useful, must be fundamentally religious."—Guizot, a Protestant and formerly Prime Minister of France.

"We must make education more religious than it has been up to the present moment; we must put it upon the former basis; and if we do not, I tremble for the future of France."—Mr. Thiers in his report to the "Corps Legislatif."

"Every system which places religious education in the back-ground is pernicious."—Gladstone.

"The safeguard of morality is religion; it is the companion of liberty in all its battles and triumphs; the cradle of its infancy, and the divine source of its claims."—De Tocqueville in his "American Republic."

"I am convinced that on the day on which we cease to make the saving teachings of the Gospel the basis of education, the fall of our national civilized life will be inevitable."—Herr Von Puttkamer, (Seminary of New York.)

A rector who has one of the most flourishing parishes in Chicago, speaking of his excellent and well attended school, said: "Brother, if my school were taken away from me I would resign my parish."

Of the 182 pages of the "Acts and Decrees of the Third Plenary Council of Baltimore," upwards of 50 pages are taken up exclusively with all grades of schools, colleges and academies.

These decrees urge "the erection of a school in every parish, and that parents send their children to the parish school or some other good Catholic school."

"That seminaries give special attention to Psychology, the Normal Course and Pastoral Theology."

"That the Priests, after promotion to an irremovable rectorate or other dignity is to depend upon their care of their schools."

ADDRESSES AND PAPERS RELATING TO CATHOLIC EDUCATION READ AT THE CATHOLIC CONGRESS, CHICAGO, 1893.

(*Published in the World's Catholic Congresses, J. S. Hyland, Chicago, Ill.*)

"Catholic Higher Education."—Rt. Rev. J. J. Keane, Rector Catholic University of America, Washington, D. C.

"Lessons of the Catholic Educational Exhibit."—Rev. Bro. Ambrose, F. S. C., De La Salle Institute, Chicago, Ill.

"The Needs of Catholic Colleges."—Prof. Maurice Francis Egan, D. D., Notre Dame University, Notre Dame, Ind.

"Plea for the Establishment of Free High Schools."—Rev. John L. Murphy, Holy Ghost College, Pittsburgh, Pa.

"Young Men's Societies."—Warren E. Mosher, Yougstown, Ohio.

"Workingmen's Organizations and Societies for Young Men."—Rev. F. J. McGuire of Albany, N. Y., President of Catholic Young Men's National Union of the United States.

"Our Catholic School System."—Rev. Brother Azarias, F. S. C. (died at Plattsburgh, N. Y., August 20, 1893). Paper read by his brother, Rev. John F. Mullaney of Syracuse, N. Y.

"The Negro Race"—Plea for their Education," and for Providing Missionaries.—Rev. J. R. Slattery, Baltimore, Md.

"Catholic Summer Schools and Reading Circles."—Katherine E. Conway, Boston, Mass.

"Alumnae Associations in Convent Schools."—Elizabeth A. Cronyn, Buffalo, N. Y.

THE FOLLOWING SEVEN PAPERS BY RT. REV. BISHOP SPALDING APPEARED DURING THE PERIOD OF THE WORLD'S FAIR.

1. "Views of Education." Paper read before the World's Congress of Representative Youth, July 18, 1893.

2. "Patriotism."—Published in American Young People, Jan., 1893.

3. "Catholic Educational Exhibit in the World's Columbian Exposition." - Catholic World, July, 1892.

4. "Professional Education." -Address delivered to the graduates of the Kentucky Medical School, Louisville, Ky.

5. "Why the World's Fair Should Be Open on Sunday."—Arena, Dec., 1892.

6. "Religious Instruction in State Schools."—Educational Review, New York, July, 1891.

7. "On Pure Morals in World's Fair Exhibitions."—Chicago Post, January 1, 1893.

LECTURE BY RT. REV. JOHN J. KEANE, D. D., RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA.

"Christian Education in America."

F. M. EDSELAS.

"An Educational Bureau and Journal."—Catholic World, Feb, 1893.

"Institute for Woman's Professions."—Catholic World, June, 1893.

ELIZA ALLAN STARR.

"Art in Catholic Schools."—Paper read at Educational Congress, Chicago, Friday, July 21, 1893.

EMMA C. WHITE.

"Catholic Kindergartens."—Catholic Reading Circle Review, Oct., 1893.

BROTHER POTAMIAN, F. S. C.

"Gilbert of Colchester, the Father of Electrical and Magnetic Science."—Catholic Reading Circle Review, Sept., 1893.

PROTEST AGAINST EXHIBITING INDECENT PICTURES.

During the fall of 1892, some daily papers published illustrations and descriptions of certain sensational and objectionable paintings, and stated that they were to be exhibited at the World's Columbian Exposition.

The subject called for the following article from the pen of Right Reverend J. L. Spalding, D. D., Bishop of Peoria, and was published in the "Sunday Post," Chicago, January 1, 1893:

Pure Morals at World's Fair.

This is true liberty, when free-born men,
Having to advise the public, may speak free;
Which he who can, and will, deserves high praise;
Who neither can, nor will, may hold his peace;
What can be juster in a state than this?

—EURIPIDES.

Ours is the busiest of all ages and we are the busiest people of the age. As a result, the wealth of the world is now greater than ever before, and we are rapidly becoming the richest nation in the world. What ends do our diligence and our money serve? They seem to enable us to become more diligent and to get more money. We are made the slaves of business and toil, and our wealth stifles the nobler faculties, shutting us out from the true intelligence and from the gentle usages which make life pleasant and sweet. In the midst of national prosperity there is an increasing dearth of men and women who are exalted by knowledge and virtue, who stand forth conspicuously as the intellectual and moral leaders whose speech and example enlarge and refine the life of the multitude. The feverish and absorbing pursuit of money, while it has established a great and growing inequality of possession, seems to make the rich and the poor equal in hardness, in narrowness in discontent and unintelligence. Our schools, which have helped to make us shrewd, and keen-witted, have failed to give us faith in high ideals or a sense for beauty or a love of culture.

Our material progress is a marvel to all men; our efforts to develop a nation of nobler, purer, more enlightened human beings than have ever existed elsewhere have been disappointing. This, however, is our mission, if we have a missi n, and it is encouraging to know that the best among us feel this to be so. Hence, when they turn

their thoughts to a national enterprise, such as the Chicago Columbian Exposition, they are less concerned to know what its effect upon trade and manufacture will be than what will be its religious, moral and intellectual influence.

Considered from a financial point of view, it will stimulate what does not need stimulation, but it will not help to solve any social problem growing out of inequalities in the distribution of wealth. If it is to lead to good results it must exercise an intellectual and moral influence on the millions by whom it will be visited. Returning to their homes, scattered throughout the land, they should carry with them new and fresh thoughts, deeper impulses to high and pure life. The gathering of vast multitudes in a great city inevitably leads to immorality of various kinds. What is unavoidable we accept without protest, but we have the right to demand that the municipal authorities of Chicago provide for the bodily health and well-being of its visitors by employing whatever means hygiene and sanitation may suggest; and still more that they remove, as far as possible, all temptation to wrong-doing. During the Fair the city should be cleaner than it ever has been, and its moral atmosphere should be purer. It will be crowded with the human beasts of prey who make a living by pandering to man's greed and sensual passions, and hence the laws of decency and order should be enforced with more than ordinary vigilance and severity. The amusements offered to the public outside the Exposition grounds should be of an elevating character, and the exhibition of the bodies of women in a condition more suggestive and more degrading than that of nudity, should be forbidden. Steps should also be taken to put a stop to the disgusting disfigurement of the city through the posting of indecent pictures, which tend to destroy both taste and morality. In this exposition Chicago will be taken, first of all, as a type of western life and civilization, and she must have a care that those who have persuaded themselves that the West is coarse, vulgar and material, shall not be confirmed in this opinion.

Chicago is the metropolis of a progressive, powerful and aspiring people, and there should be found nothing in it to remind us of the border town or mining camp, whose chief institutions are the saloon, the gambling hell and the brothel. As to the exposition itself, the directors and managers have repeatedly assured the public that it is to have an educational value; that its influence will be for good, both morally and intellectually. If this is to be made true, they must refuse to be guided by French standards, in the art exhibit at least, and in the character of amusemenss they offer visitors. The Paris exposition of 1889, in these two matters, certainly wat a source of corruption. Many of the paintings were fit to be hung only in a temple of Venus, and the lascivious dances which were performed every day in the Rue de Caire and in the theater on the grounds could be tolerated only among a people given over to the worship of the goddess Lubricity. Art ceases to be art when it becomes cynical and profligate, when it appeals to sensual instinct, and not to the soul. To permit the paintings of a certain French school to be shown in the exposition buildings would be an insult to every pure woman. Nothing should be found there before which a true man may not stand without blushing by the side of his mother

or sister. The great weight of enlightened opinion favors the opening of the exposition on Sundays, but if the laborers, with their wives and daughters, are to be invited to inspect paintings and dances which one would not think it possible to find outside of the low haunts of debauchery, then no one who has at heart the welfare of his fellowmen, his country's good, can desire that the gates of the exposition be kept open Sunday or any other day.

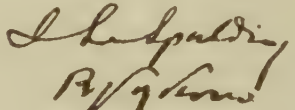
Would not the efforts to induce Congress to take the Sunday clause from its souvenir money grant be more likely to prove effective if the assurance were given by the managers that the Exposition shall in no way whatever be made to subserve the interests of the great goddess, Lubricity? The motive of the Fair directors in wishing to open the gates of Jackson Park on Sundays, has, of course, nothing to do with the lawfulness and propriety of such a proceeding. If it is right to visit the Fair on any day it is right to visit it on Sunday; and if the American people are once persuaded that whatever is objectionable to the moral sense will be kept away they will not insist on closing the Exposition against the toiling masses on the only day of the week on which they have leisure. The manifest indifference of some of the members of the board of the education exhibit has awakened the suspicion in a great many minds that the whole business will be conducted in a petty shop-keeping spirit, without regard to its intellectual and moral influence. The attractions of the Columbian Exposition will surely be great enough without such pitiful adjuncts as dance halls and obscene pictures.

Let the religious and enlightened minds of the country turn their attention to this matter; let them insist that the Exposition shall be such that it will be altogether good for man, woman and child to see it, and then there will be no sufficient reason why it should not be visited on any and all days. Those who observe, easily perceive that the danger which threatens our national life more than any other, is not drunkenness, but sexual immorality. Renan, uttering the thought of the whole French infidel school, has said that nature cares nothing for chastity, thereby implying that it is more or less a matter of indifference. Matthew Arnold says, in reply, that whatever nature may or may not care for, human nature cares for chastity, and that the worship of the great goddess Lubricity is against human nature---it is ruin. "For this," he continues, "is the test of its being against human nature, that for human societies it is ruin."

Impurity is not the only vice, but more than any other vice it stunts and mars what is high and harmonious in man; it robs the mind of noble thoughts, the heart of sweet love; it leads to hardness and insolence, to dishonesty and brutality; it feeds the beast in man and starves his soul. When a people hearken to false prophets, proclaiming that chastity is of no importance, it is lost beyond recovery. What its representatives are ready to do when opportunity is given we may learn from the disgusting disclosures of the Panama Canal scandal. It were idle to deny that the worship of the impure goddess threatens to bring calamities upon us. Who can read

the advertisements in some of our most widely circulated newspapers, who can look upon the bill boards of our cities, reeking with vulgarity and obscenity, who can watch the proceedings of the divorce courts, who can stroll through the streets at night without being made aware that the sense of chastity is dying or dead? To add to the danger the reformers and zealots, shutting their eyes to this cankerlike and all pervading evil, sit complacently astride some prohibition of the Sabbath hobby horse, predicting woe if a glass of wine is sold or the gates are open on Sunday.

If the Columbian Exposition is to be a blessing and not a curse, its managers must see that it is kept pure and clean from even the suspicion of pandering to the worship of the goddess Lubricity. If it leave us less moral, less chaste; if it lead us deeper into what Huxley calls the rank and steaming valleys of sense, then, though it should bring us billions of money, there will be hopeless loss.



The repeated announcement that improper paintings were to be exhibited, caused the following form of protest to be circulated for signatures:

SOLEMN PROTEST.

Against Exhibiting Indecent Pictures at the World's Fair, Chicago, 1893. This Protest, with Signatures, to be Presented to the Art Committee in Chicago, March 1, 1893.

CHICAGO, ILL., February, 19, 1893.

To the Officers and Members National Commission, Executive Committee, Council of Administration and Art Committee, World's Columbian Exposition, 1893:

Free from the mercenary motives that may prompt interested persons, and actuated by a desire to keep our moral atmosphere as untainted and fresh as possible, we are impelled, for the sake of all that has moral worth in our national existence, and in the name of Religion and her daughters, Art and Piety, to enter SOLEMN PROTEST against the proposed exhibition at the World's Fair of the nude and lewdly suggestive subjects that have been made the theme for the brush and chisel of talented men, who have thus prostituted the gifts to which high Heaven has made them heir.

We Believe That:

First. Whatever appeals to and arouses the animal in man, does so at the expense of mind and soul;

Second. The nude, and with much more reason, the lewdly suggestive in art are a direct and satanically astute appeal through the imagination to the passions of man's lower nature;

Third. The finely balanced nerves of the quick-minded American youth render them peculiarly susceptible of impressions through the medium of the imagination;

Fourth. As *subjective sensations* are more deleterious than those produced by that which has an objective reality, and as the art-pieces referred to are banefully sensuous in themselves and in their effects on the imagination, they will, therefore, be peculiarly and markedly harmful to the youth of our land whom we regard as "The Trustees of Posterity;"

Fifth. While this is peculiarly true for the young, it is generally true for the common count of humanity. There are but a very limited number of persons sufficiently gifted to view a work of art objectively. The artist, himself, measures the success of his work by its subjective effect;

Sixth. To make a public exhibition of the kind of art referred to, will establish a precedent that, thus far at least, our people know not of;

Seventh. There is nothing elevating or ennobling in such works of art, even though from a master's hand. If the artist must study the nude, let him do so in the privacy of his studio. So did Raphael; so did Fra Bartolomeo; so did others of the great masters—decently draping their figures before presenting them to the common eye.

Eighth. True art has never gained by a public exhibition of the nude, no matter what the perfection of sensuous grace characterizing the swelling outlines that make up its contour;

Ninth. True art is of the mind, mental; and of the spirit, spiritual; and who so drags it from this high place, to make it pander to the sensuous, prostitutes alike himself and his gift to the service of what is common to jackal, sloth, swine, and man—animal nature.

With these truths in mind, we do, therefore, lift our voices in solemn protest

If the mail department recently refused to pass through its offices a noted novel on the ground of its immorality, surely there is a law in the land to prevent the display of an art that threatens to tear down the barriers of Modesty and trample Shame itself in the dust.

History teaches the danger of national decay in the midst of a nation's material prosperity. It has ever been the vile canker worm of soft voluptuousness, that, at such times, has devoured the vitals of a nation by ruining her youth. Against this evil, which is even now staring us in the face, we must protect ourselves.

"The Youth of a Nation are the Trustees of Posterity." If we would not jeopardize our national existence, we must save our youth!

The foregoing form of Protest was signed by thousands of men and women of the highest standing in the United States. In an interview, Halsey C. Ives, Chief of the Department of Fine Arts, stated that he had always insisted that no objectionable pictures should be accepted by any of the commissioners or committees. He further said, that when it was suggested that probably some sensational paintings of the French Section of the Paris Exposition of 1889 would be sent, I emphatically, said to them: "Gentlemen, send nothing of the kind; our American people would not tolerate the exhibition of such pictures."

The following letter and the signed protests were placed in the hands of the Chief of the Fine Arts Department:

CHICAGO, ILL., Feb. 28, 1893.

To HALSEY C. IVES, Chairman,
and Members of the Committee of Fine Arts,

World's Columbian Exposition, Chicago, 1893.

GENTLEMEN: Within the past three months there have appeared in some of the daily papers sketches and notices of very objectionable paintings which, it is said, have been accepted by the Fine Art Committee of France for the Art Gallery at the coming World's Fair.

From the press, it has also been learned that several paintings of this character have already been brought into the United States and are now on exhibition in other cities, previous to being sent to the Exposition. It is not our purpose to discuss the "Nude in Art," nor to make any declaration which could give occasion to the charge of our being zealots or fanatics. It is patent to all, in the matter of the "Nude in Art," as far as paintings are concerned with their warm coloring, that there may be abuse, as there has been in the past. This was notably true of the French Art Department in the late Paris Exposition, where visitors from all parts of the world condemned the indecency and obscenity of many of the paintings exhibited, and which the respectable people of France declared absolutely shocking.

But for the published illustrations and notices herein mentioned and the general censure upon the number of indecent pictures exhibited at the Paris Exposition, the idea of a protest would never have suggested itself.

We have ever had full confidence in the judgment and integrity of our American Art Committee, and feel that they will not allow the exhibition of indecent and obscene pictures, against which our protest is aimed. This feeling of confidence in the American Committee of Fine Arts has received expression from the highest officials in the United States and State Governments, as well as from ecclesiastics and private citizens of the highest standing. His Excellency, the Chief Executive of Indiana, writes:

"The gentlemen who will have charge of the Art Department have been selected for their fitness and high standing, and to them I believe can be left what will be proper to exhibit. I hope and believe that they will admit nothing to this exhibition that could be regarded as improper."

The Honorable Governor of Arkansas thus expresses himself:

"I am unwilling to assume that the management of the World's Fair are either fools or knaves or libertines; but that they will pursue such a course of conduct as will conduce to the education of mankind in all the departments of life."

The letter from His Excellency, the Governor of Missouri, is so strong and so pertinent that it is here given in full:

CITY OF JEFFERSON, Feb. 20, 1893.

BROTHER: I have your favor of recent date relative to the exhibition of indecent pictures at the World's Fair. I concur in the protest you make against it, if indeed it be contemplated. A naked woman, whether she breathes or is exhibited on canvas, tends to excite the animal, and not at all to elevate the noble elements of man. A naked man is hardly a fit subject for a modest woman to inspect. When our people become habituated to things of this kind, and find pleasure in voluptuousness, you may be assured that the rugged and splendid manhood and womanhood, which builds great States and guards the liberties of the world with strong and jealous hand, is beginning to decay. Respectfully,

WM. J. STONE.

Some of our dailies have erroneously given out that this protest is against the "Nude in Art." They have gone wide of the mark. We have nothing to say of whatever, "may be right, good and proper in the 'Nude in Art.'" The protest which is herewith presented, is against the exhibition of indecent or obscene paintings, as from published illustrations and accounts are said to have been accepted by art committees abroad, and were a discreditable feature at the Paris Exposition.

The United States and State courts have decided and concurred in the law on indecent and obscene pictures, as is shown in Judge Gildersleeve's charge to the jury in the General Sessions Court of New York:

"The test you apply is this: Look at this picture and say whether or not, in your judgment, its tendency is to create lewd ideas, or to corrupt and deprave the minds of persons open to such impressions, and into whose hands it is likely to fall? Look at that picture, and say if it should come into the hands of your children, into the hands of your sons, or your daughters, if the impressions it would be likely to create would be pure and moral ones, or whether they would be likely to create lewd, lascivious, and immoral impressions."

"Judge Daniels, of the Supreme Court of New York county, in the case of People vs. Miller, in affirming the judgment of the lower court said:

"The statute (Sec. 317 P. C.) in the popular sense and understanding, may include all pictures, drawings and photographs of an indecent and immoral tendency, intending to include as obscene such as are offensive to decency by exposing what purity and decency forbid to be shown, and productive of libidinous and lewd thought or emotions."

The Supreme Court of New York county thus defined the object of the law:

"The object of the law was to protect public morals, especially as to that class of the community whose character is not so completely formed as to be proof against the lewd effects of the pictures, photographs and publications prohibited."

The publications previously referred to inspired Right Rev. Bishop Spalding of Peoria to offer a plea for the exclusion of indecent paintings, which was published January 1, 1893, and received most complimentary notices and indorsements. Among these was one from the late Dr. Phillips Brooks, the Protestant Episcopal Bishop of Boston, who, after having read the article against exhibiting obscene pictures and allowing improper amusements, said:

"This is a great article, a grand work, that ought to be memorized and preached by every minister throughout the land."

A copy of Bishop Spalding's plea is included in this communication. This protest against the exhibition of indecent pictures is signed by many representative people in the United States, including Federal Government and State officials, Archbishops, Bishops, Priests, Ministers of the Episcopal, Evangelical, Baptist and other denominations, as well as by members of the Judiciary, bankers, merchants, Presidents of societies for the suppression of vice, and respectable people from all over the country.

The very limited time since I was recommended to issue this protest, and absence from the city, have prevented a very wide circulation. The Governors of States and heads of the various organizations who have concurred in this protest represent nearly twenty-five millions (25,000,000) of people. The signers emphasize that the American people are in favor of law and order.

I herewith submit protest, with copy of list of signatures from all parts of the United States.

I remain, gentlemen,

Very sincerely and respectfully,

BROTHER MAURELIAN,

Secretary for the Committee.

Reply from the Chief of the Fine Arts Department.

WORLD'S COLUMBIAN EXPOSITION—DEPARTMENT OF FINE ARTS,
CHICAGO, Ill., March 21, 1893.

DEAR BROTHER MAURELIAN: A multiplicity of duties has absorbed my time to such an extent since my very pleasant interview with you that I have found it impossible to acknowledge the receipt of your communication at an earlier time.

In dealing with the various commissioners from foreign countries, I have kept constantly before them the idea that the standard we are striving for in the Department of Fine Arts will require the best work produced by their strongest artists. In assigning them space, I have endeavored to impress upon them the fact that their exhibits should represent not what they believe the people of the United States demand in art, but that which their own people—their best people, those who have attained the highest culture, with the broadest training in all that pertains to fine arts—consider the best representation of the various schools. I have tried in every case to keep constantly before all those who are connected with the work, and who have its welfare at heart, the fact that the exposition is international in character, and that we now have an opportunity, such as has never before been presented to our people, of learning just what the inhabitants of the various countries consider the highest expression attainable in their respective fields of art.

In many cases representatives of foreign countries have asked me what should be done in regard to the exhibition of nude figures. Generally I have replied to all such inquiries that no objection could be made by intelligent people to the introduction of nude figures in historical or religious subjects, where it is necessary to rep-

resent an incident accurately. I have never lost an opportunity to draw the distinction between art which introduces the naked figure and that which legitimately makes use of a nude figure.

Thanking you for your great interest in the department which I have the honor to represent, I am, my dear sir, very sincerely yours,

HALSEY C. IVES,
Chief, Department of Fine Arts.

To BROTHER MAURELIAN, De La Salle Institute, Chicago.

George Parsons Lathrop, the distinguished writer, has rendered a most valuable service to morality in presenting an intelligent and clear review of this important subject.

The World's Fair officials always intended to pursue the proper course in this matter, and the Protest gave evidence of the strong moral support by which the best people of the land are ever ready to sustain whatever is right and good.

The Chicago "Post" says editorially of Bishop Spalding's article:

"John Lancaster Spalding, the Roman Catholic Bishop of Peoria, has written of another peril which besets the Fair; a moral danger arising out of the deplorable tendency of this day to lose sight of the strict line which another and perhaps a purer period of American life drew, to define the pure in art and manners from the impure. Bishop Spalding is no zealot. On the contrary, his place is among the highest as a wise and cultivated prelate, a sound scholar and an enlightened patriot. Speaking from such a place, his words are coupled with no small authority. We are not prepared to believe that the Directors of the Fair propose to open their doors to lubricity, but we are certain that these gentlemen, like all the rest, may derive profit from this great prelate's words."

Scores of letters were received from Prelates, the Reverend Clergy, Governors of States, Judges of United States, State and County Courts, ministers of nearly every denomination, and people in every walk of life, strongly advocating the cause which was the subject of this Protest.

STATISTICS.

The Following List Represents the Classification of Exhibits as to Archdioceses and Dioceses.

Names in CAPITAL LETTERS indicate DIOCESAN EXHIBITS. In all other cases the exhibits were located in collective exhibits of religious teaching orders or as groups of individual exhibits.

ARCHDIOCESES.

Baltimore—35 institutions: Catholic University of America; 2 normal institutes, 4 colleges, 5 academies, 22 parish schools and 1 infant asylum.

Boston—23 institutions: 4 academies, 19 parish schools.

CHICAGO—76 institutions: 1 college, 11 academies, 1 art school, 56 parish schools, 7 special schools, and beautiful statue in Carara marble of Archbishop Feehan, a gift of the Reverend Clergy of the Diocese.

Cincinnati—13 institutions: 3 normal institutes, 10 parish schools.

DUBUQUE—55 institutions: 1 college, 11 academies, 43 parish schools.

MILWAUKEE—21 institutions: 1 normal institute, 2 academies and 18 parish schools.

NEW ORLEANS—24 institutions: 2 colleges, 11 academies, 10 parish schools and 1 orphanage.

NEW YORK—75 institutions: 1 normal college, 2 colleges, 11 academies, 56 parish schools, 4 industrial schools and 1 orphanage; picture in colors of the Catholic Educational Exhibit of the Archdiocese of New York, devised by Hon. John Mullaly, editor of "The Seminary," showing an increase in school buildings, from three (3) in number to one hundred and sixty-eight (168) during the past fifty years; a list of all schools in the Archdiocese is given, and each one of the one hundred and sixty-eight school buildings is clearly shown in the picture, with a number referring to the list. Around the border of the picture are quotations from the Doctors of the Church, the Holy Father and our most eminent prelates on the importance and value of Christian education; printed statistics, showing the value of parochial school property belonging to the Archdiocese ($4,515,400), the number of parochial schools, cost of their maintenance session of 1892-93 ($298,227.38), and the number of pupils attending each school.

PHILADELPHIA—83 institutions: 2 colleges, 5 high schools, and academies 73 parish schools, 2 industrial schools, 1 orphanage, American Catholic Historical Society, Catholic Total Abstinence Union and League of the Sacred Heart.

SAN FRANCISCO—68 institutions: 2 normal institutes, 9 colleges, 9 academies, 34 parish schools, 11 kindergartens, 3 industrial schools and orphanages.

Santa Fe—9 institutions: 5 academies, 3 parish schools, 1 Indian industrial school.

St. Louis—41 institutions: 2 normal institutes, 2 colleges, 6 academies, 30 parish schools and 1 deaf mute school.

St. Paul—5 institutions: 3 high schools and academies and 2 parish schools.

DIOCESES.

Albany—6 institutions: 3 parish schools, 2 academies and 1 orphanage.

Alton—7 institutions: 2 academies, 5 parish schools.

Belleville—3 institutions: 1 academy, 2 parish schools and historical bell, cast in 1776, gift of the King of France.

Boise—1 academy.

BROOKLYN—80 institutions: 2 normal institutes, 2 colleges, 18 academies, 53 parish schools, 5 industrial schools and orphanages.

BUFFALO—59 institutions: 1 university, 1 college, 7 academies, 44 parish schools, 6 industrial schools and orphanages.

Burlington—1 academy.

CLEVELAND—70 institutions: 1 normal institute, 2 colleges, 4 academies, 62 parish schools and 1 industrial school.

Columbus—5 institutions: Ecclesiastical Seminary, 1 college, 1 academy, 1 industrial school, 1 parish school and rare historical collection.

COVINGTON—29 institutions: 7 academies, 21 parish schools, 1 orphanage.

Dallas—3 institutions: 2 convent schools and 1 academy.

Davenport—3 institutions: 1 academy, 2 parish schools.

DENVER—19 institutions: 1 college, 4 academies, 13 parish schools, 1 orphanage.

DETROIT—6 institutions: 4 academies, 1 parish school and 1 shorthand institute.

FORT WAYNE—61 institutions: 1 university, 1 ecclesiastical Seminary, 1 academy, 58 parish schools, 1 orphanage.

Galveston—7 institutions: 2 academies and 5 parish schools.

Grand Rapids—8 institutions: 7 parish schools and 1 Indian school.

GREEN BAY—47 institutions: 1 academy, 43 parish schools, 3 industrial schools and orphanages.

Harrisburg—1 parish school.

Helena—1 Indian Mission school.

Jamestown—1 convent school.

Kansas City, Mo.—6 institutions: 3 academies and commercial schools and 3 parish schools.

LA CROSSE—25 institutions: 1 academy, 22 parish schools and 2 orphanages.

Lincoln—1 parish school.

Little Rock—2 institutions: 1 academy, 1 colored industrial institute.

Louisville—7 institutions: 1 normal institute, 4 academies and 2 parish schools.

MANCHESTER—14 institutions: 6 academies and high schools, 7 parish schools and 1 orphanage.

Marquette—1 parish school.

Mobile—8 institutions: 1 normal institute, 4 academies, 3 parish schools.

Monterey and Los Angeles—2 academies.

Nashville—7 institutions: 1 college, 1 art school, 1 academy and 4 parish schools.

NATCHEZ—15 institutions: 2 colleges, 5 academies, 5 parish schools, 1 Indian school and 2 colored schools.

Natchitoches—3 institutions: 1 academy, 2 parish schools.

Nesqually—1 select school.

Newark—5 institutions: 2 academies, 3 parish schools.

Ogdensburg—1 academy.

Omaha—3 parish schools.

Peoria—10 institutions: 4 academies, 6 parish schools. Portrait in oil of Rt. Rev. J. L. Spalding; gift of the Reverend Clergy of the Diocese.

PITTSBURGH—60 institutions: 1 ecclesiastical seminary, 3 colleges, 8 academies and 48 parish schools.

Providence—1 academy.

Richmond—5 institutions: 1 academy, 3 parish schools and 1 orphanage.

Sacramento—5 institutions: 1 college, 3 academies and 1 orphanage.

San Antonio—15 institutions: 1 college, 2 academies and 12 parish schools.

Savannah—1 parish school.

SIOUX FALLS—8 institutions: 1 academy, 5 parish schools and 2 Indian schools.

Springfield—6 institutions: 1 C. T. A., B. & L. society, 5 high and parish schools.

St. Joseph—3 institutions: 1 college and 2 parish schools.

St. Augustine—1 academy and 1 school for colored children.

Syracuse—1 industrial school.

Vincennes—47 institutions: 2 colleges, 5 academies, 39 parish schools, 1 Indian industrial school.

Wheeling—1 parish school.

Winona—2 parish schools.

VICARIATES—APOSTOLIC.

Arizona—1 academy and 1 parish school.

North Carolina—7 institutions: 5 academies and 2 parish schools.

RELIGIOUS TEACHING ORDERS OF MEN.

Classification of Exhibits According to Religious Teaching Orders, Secular Clergy, Lay Teachers and Special Exhibits.

Names in Capitals indicate "Collective Exhibits of Religious Teaching Orders," otherwise they rank as individual exhibits, groups, or are part of Diocesan exhibits.

Augustinian Fathers—1 college.

BROTHERS OF THE CHRISTIAN SCHOOLS (EUROPE AND COLONY.)—Total 111 institutions.

FRANCE—94 institutions: 6 normal institutes, 4 professional art schools, 4 professional schools for training skilled mechanics, 5 institutes of agriculture, viticulture, mining, etc., 5 commercial schools, 61 intermediate and primary schools, 8 boarding schools for elementary instruction, deaf mutes, etc, etc.

SPAIN—13 institutions: 1 college, 2 boarding schools, 1 commercial school, 8 intermediate or primary schools and 1 industrial school and orphanage.

BELGIUM—Boarding school, exhibit of relief maps, wall maps, globes, text-books etc.

ISLE OF MAURITIUS—1 boarding school.

ENGLAND—1 college and 1 industrial school.

BROTHERS OF THE CHRISTIAN SCHOOLS (United States.)—90 institutions:

4 normal colleges, 10 colleges, 14 academies and commercial colleges, 57 parish schools, 5 industrial institutions and orphanages.

BROTHERS OF MARY—30 institutions: 1 normal institute, 3 colleges and 26 parish schools. (Includes 3 institutions from the Hawaiian Islands and 1 from Winnipeg.)

BROTHERS OF THE SACRED HEART—14 institutions: 3 colleges, 6 academies and 5 parish schools.

Benedictine Fathers—6 institutions: 1 ecclesiastical seminary, (Beatty, Pa.) and 5 colleges.

Capuchin Fathers (Herman Pa.)—1 college.

Franciscan Brothers—18 institutions: 1 college, 4 academies, 12 parish schools and 1 industrial school.

Holy Cross (Congregation of the)—6 institutions: 1 university, 4 parish schools and 1 protectory and orphanage.

Holy Ghost (Congregation of the)—1 college and 1 special exhibit.

Jesuit Fathers—7 colleges and 1 special exhibit.

Lazarist Fathers—1 university and 1 college.

Precious Blood Fathers (Renssalaer)—1 Indian normal school.

St. Viateur (Congregation of)—1 college and 1 parish school.

SECULAR CLERGY.

1 university and 3 colleges.

RELIGIOUS ORDERS OF WOMEN.

Benedictine Nuns—18 institutions: 8 academies, 9 parish schools and 1 Indian school.

CHARITY, EMMITTSBURG (Sisters of)—26 institutions: 3 academies, 15 parish schools, 1 technical school, 4 industrial schools and orphanages, and 3 infant asylums.

Charity, B. V. M. (Sisters of)—26 institutions: 6 academies and 20 parish schools.

Charity, Greensburg (Sisters of)—13 institutions: 2 academies and 11 parish schools.

Charity, Mt. St. Vincent (Sisters of)—35 institutions: 4 academies, 27 parish schools, 4 industrial schools and orphanages.

Charity, Mt. St. Joseph, Ohio (Sisters of)—7 parish schools.

Charity, Leavenworth, Kansas (Sisters of)—2 academies and 1 orphanage.

Charity, Nazareth, Kentucky (Sisters of)—12 institutions: 4 academies, 7 parish schools and 1 colored industrial school.

Christian Charity, Wilkes Barre, Pa. (Sisters of)—8 institutions: 1 academy and 7 parish schools.

DIVINE PROVIDENCE, Castroville, Texas (Sisters of)—29 institutions: 9 academies and 20 parish schools.

Dominican Nuns—66 institutions: 1 college, 9 academies, 50 parish schools, 5 primary and kindergarten schools, and 1 orphanage.

Franciscan Sisters—62 institutions: 4 academies, 57 parish schools and 1 orphanage.

Good Shepherd (Sisters of)—3 industrial schools.

Gray Nuns—3 academies and 1 parish school.

Holy Cross (Sisters of the)—19 parish schools.

Holy Family (Sisters of the)—1 kindergarten school.

Holy Names (Sisters of the)—8 institutions: 1 normal institute and 7 parish schools.

Holy Child Jesus (Sisters of the)—7 parish schools.

Humility of Mary (Sisters of)—1 normal institute and 2 parish schools.

Immaculate Heart of Mary (Sisters of the) 19 institutions, 2 academies and 17 parish schools.

Incarnate Word (Sisters of the)—1 parish school.

LORETTO (SISTERS OF) (Kentucky.) 28 institutions: 1 normal institute, 17 academies, 4 parish schools, 6 Indian industrial schools.

Mercy (Sisters of)—94 institutions: 27 academies, 60 parish schools, 2 industrial schools, 3 kindergartens and 2 orphanages.

NOTRE DAME (SCHOOL SISTERS OF) (Milwaukee and Baltimore) –96 institutions: 2 normal institutes, 10 academies, 81 parish schools, 1 Indian industrial school and 2 orphanages.

Notre Dame (Congregation of Montreal) –2 academies and 4 parish schools.

Notre Dame de Namur (Sisters of –9 institutions: 3 colleges, 2 academies and 4 parish schools.

Notre Dame (Sisters of) (Cincinnati)—22 institutions: 5 academies and 17 parish schools.

Notre Dame (Sisters of) (Cleveland) 27 institutions: 2 academies, 24 parish schools and 1 orphanage.

PRECIOUS BLOOD (SISTERS OF THE)—20 institutions: 1 normal institute, 1 academy, 17 parish schools and 1 Indian school.

Presentation Nuns—10 institutions: 3 academies, 7 parish schools, and kindergarten.

Polish Felician Sisters (Detroit)—1 academy and 1 parish school.

Poor Handmaids of Christ (Sisters of the) 3 parish schools and 1 orphanage.

PROVIDENCE (SISTERS OF) (Vigo Co., Ind.) 45 institutions: 1 normal institute, 10 academies and 34 parish schools.

Sacred Heart (Religious of the)—2 parish schools and 1 deaf mute industrial school.

Sacred Heart (Ladies of the)—1 academy.

Sacred Heart of Mary (Ladies of the) —8 institutions: 1 academy and 7 parish schools.

St. Agnes (Sisters of)—12 parish schools.

St. Francis (Sisters of) (Greensburgh)—9 parish schools.

St. Francis (Sisters of) (Joliet)—8 institutions: 1 academy and 7 parish schools.

ST. FRANCIS (SISTERS OF) (Oldenburg, Ind.)—26 institutions: 1 academy and 25 parish schools.

St. Francis of Perpetual Adoration (Sisters of)—38 institutions: 35 parish schools, 2 orphanages and 1 normal institute.

St. Francis (Sisters of) (Rochester, Minn.)—1 parish school.

St. Joseph (Sisters of)—109 institutions: 1 normal institute, 19 academies, 80 parish schools, 2 deaf mute schools, 6 orphanages, 1 Indian school.

St. Mary (Sisters of)—1 academy and 3 parish schools.

Ursurline Nuns—36 institutions: 16 academies and 20 parish schools. (Includes 1 academy from Canada.)

Visitation Nuns—6 institutions: 5 academies and 1 parish school.

Lay Teachers (Men and women)—29 institutions: 1 high school, 2 art schools and 26 parish schools.

SPECIAL EXHIBITS.

American Catholic Historical Society, Philadelphia, Pa.—Church, historical relics and publications. See Catalogue pages 34 and 35.

Bishop's Memorial Hall, Notre Dame, Ind.—Valuable church and historical documents, relics, portraits and publications. See Catalogue pages 78, 79 and 80.

Rev. J. C. Breitkopf, Pastor St. Joseph's Church, Omaha, Neb.—Sent from his school in charge of the Sisters of the Precious Blood, a weather map, the work of the pupils. This map was unfortunately delayed in transit, and was not delivered by the express company until seven months after the close of the exposition.

Brother Arille, Reims, France—Original methods for teaching drawing and design, perspective, decorative, etc.

Brother Alexis, Carlsbourg, Belgium—Set of text books, wall maps, atlases, globes submersible and surface relief maps for teaching geography.

Brother Leobert, Bordeaux, France—Album of calligraphy, complete system of methods used by the Brothers of the Christian schools in teaching writing.

Miss Mary Gwendolin Caldwell, New York City, first foundress of the Catholic University of America—Artistic embroidery.

Rev. J. J. Carroll, Pastor of St. Thomas' Church, Hyde Park, Chicago—Manuscript translation of letter from Our Holy Father, Pope Leo XIII, dated July 20, 1892, into the Irish language.

Catholic Reference Library of America, Notre Dame, Ind.—First volumes of Catholic periodicals and newspapers published in the United States, rare books, etc.

Catholic Total Abstinence Union of Philadelphia, Pa.—Historical chart of the Union, pamphlets and portrait of Father Matthew.

Christian Brothers of New York City, 59th Street—Album development of solids, by which each one could be constructed in a few moments, also formulæ for finding surface and solid contents.

Christian Brothers' College, Memphis, Tenn.—Work of the Rev. R. P. Petro Wantier, S. J., printed 1633. Bible for the blind, Abridgement of the Christian Doctrine, in the Sioux (Dakota language, by Mgr. Ravoux, of St. Paul, Minn.; type setting and printing was also done by the author, 1846; Syntagma Juris Universi, printed 1669; polyglot edition Imitation of Christ, in eight languages; Trubner's Literature of Aboriginal American Languages; Prayers of St. Nersetis printed in thirty-six languages at the island of St. Lazarus.

Columbian Library of Catholic Authors—Contributed by authors and publishers in the United States, England, Ireland, Scotland and Canada.

De La Salle Normal Manual or Management of Christian Schools—Revised edition of the first Normal Manual or Hand-Book for Teachers ever written, and of which blessed De La Salle, founder of the Brothers of the Christian schools was the author in 1684. A hand-book for education, to found, organize and manage schools; a guide in methods of teaching, developing character, etc. To this is added a treatise edited in 1785, "The Twelve Virtues of a Good Master," a real treasure for all teachers.

Most Reverend William Henry Elder, D. D., Archbishop of Cincinnati—Exhibit of rare manuscript on vellum, once the property of the great Chancellor, Sir Thomas More. This manuscript is evidently the work of the monks of the fourteenth century.

Rev. A. E. M. Dawson, Ottawa, Ontario, Canada—Ossian's epic poems, translated into Latin by Rev. Alexander McDonald.

Rev. A. De Paradis, Coal City, Ill.—Iliuminated and illustrated volume Magnificat, in 150 languages, with poetic quotations, etc.

Holy Family Church, Cahokia, Ill.—Old church bell cast in 1776, 14 inches high and 44 inches in circumference, gift of the king of France, and first bell used west of the Alleghany mountains.

League of the Sacred Heart, Jesuit Fathers, Philadelphia, Pa.—Diplomas, badges, charts, almanacs, devotional pictures, circulars, publications for the promotion of religion, morality and education.

St. Jerome's Catholic Total Abstinence Benevolent and Literary Society of Holyoke, Mass.—Illustrations of buildings, meeting halls, reading rooms, library and billiard rooms, gymnasium, bath rooms, parlor, Spiritual Director, officers, guards, drum corps and baseball team.

Rev. N. H. Nosbisch, Ottawa, Ohio—2 volumes, the works of St. John Chrysostom printed 1633.

Papal Josephinum College, Columbus, Ohio—Rare and valuable historical maps, documents and publications of the 16th and 17th centuries. Rare books, etc.

F. S. C. Procure, New York City, N. Y. Brothers of the Christian Schools. Set of drawing books for teaching linear and free-hand crayon drawing, with hand-books for teacher. Set of books for teaching writing—system of the Brothers of the Christian Schools.

Procure Generale, Paris, France Brothers of the Christian Schools. Sets of drawing books, plaster models, models in wood, zinc and card-board and charts for instruction in linear, geometrical, perspective and decorative drawing.

John V. Sullivan, Memphis, Tenn.—Register of Daily Cash Balances and Maturities.

Text-books were exhibited by the following publishers and organizations:

Benziger Bros.—Chicago, Cincinnati and New York.

Brothers of the Christian Schools—F. S. C. Procure, New York.

Brothers of the Christian Schools Procure Generale, Paris, France.

Catholic Publication Society—New York, N. Y.

Jesuit Fathers—Santa Clara College, Santa Clara, Cal.

John Murphy & Co.—Baltimore, Md.

P. O'Shea—New York, N. Y.

Permin's Shorthand Institute—Detroit, Mich.

W. H. Sadlier & Co.—New York City, N. Y.

E. Steiger & Co.—New York City, N. Y.

Visitation Convent, Georgetown, D. C.—Linton's Historical and Genealogical Charts with Teachers' Hand-book.

Thedore Sydney Vaughn, Chicago, Ill.—Epic Poem on Columbus, in 10 cantos, written for the World's Columbian Exposition.

Mrs. M. T. Ward, Louisville, Ky.—Oil Painting, "St. Augustine in Ecstacy." Brought from Rome by United States Minister Cass, over fifty years ago.

Manuscript (108 pages closely written) in Latin and French collection of well-authenticated facts from 1802 to 1814, showing the vacillating spirit of Napoleon Bonaparte, by Rev. Charles Nerinkz.

Of the 14 Archdioceses, 68 Dioceses and 4 Vicariates-Apostolic, making a total of 83 Ecclesiastical Divisions in the United States, there were represented in the Catholic Educational Exhibit:

13 Archdioceses, 52 Dioceses and 2 Vicariates Apostolic, or a total of 67 Dioceses and Vicariates-Apostolic.

Of Religious Orders of Men, there were 13, and of the Sisterhoods, 46 Orders or Congregations. The Secular Clergy and Lay Teachers were likewise represented.

SUMMARY OF EXHIBITS.

The Catholic University of America, Washington, D. C	1
Ecclesiastical seminaries	6
Normal colleges, or institutions for the training of teachers	28
Universities, with departments of theology, law, medicine, scientific and classical courses	2
Colleges, with complete classical and scientific courses, holding charters, from legislatures, etc	23
Commercial colleges	26
Professional art schools	4
Collegiate institutes, high schools, academies and commercial schools	207
Agricultural schools	4
Professional schools for the training of skilled mechanics	4
Mining school	1
Special schools for art, kindergarten, technical and deaf mute	22
Parish schools	961
Industrial schools	28
Orphanages	12
Institutes for Indian and Colored children	8
Special and individual exhibits	39
Total number of exhibits	1,376

The exhibits were represented by countries as follows:

United States of America	1,258
Belgium	1
England	2
Canada	3
France	94
Hawaiian Islands	3
Isle of Mauritius	1
Nova Scotia	1
Spain	13

FORMAL OPENING.

Saturday, June 24th, 1893.

(*From "The Catholic Columbian," July 1, 1893.*)

CHICAGO, June 26.—"If it had not been for the 'monks' and their faithful work on this continent, this gallery would not show the proofs of progress in all branches of science, arts and handicrafts which are witnessed here to-day.

"DR. CHAS. W. ZAREMBA,
"Originator of the World's Columbian Exposition."

The foregoing is an entry under date of June 24, in the register, in the Catholic section of the Educational Exhibit, at the World's Fair. It was penned by the man who spent sixteen years in travel and efforts to bring into realization the greatest of modern enterprises, the World's Columbian Exposition.

The Catholic Educational Exhibit, that is to stand as a witness for the excellent character of Catholic school work, was formally opened at the Liberal Arts department of the World's Fair on Saturday. The exhibit covers 29,214 square feet of floor space, and is one of the most interesting as well as the largest collective exhibit in the department. Owing to the limited amount of room near the exhibit, no public announcement of the formal opening had been made, and but few invitations were issued. Archbishop Feehan was unable to be present, by reason of previous important engagements.

Rt. Rev. J. L. Spalding, Bishop of Peoria and President of the Catholic Educational exhibit, presided. Bishops Marty and Moore, Dr. Peabody, Chief Liberal Arts; Cannon Bruchesi, of Montreal, besides a number of priests, religious, professors and other persons were present.

BROTHER MAURELIAN'S ADDRESS.

Brother Maurelian opened the proceedings by announcing that the Catholic Educational Exhibits were complete. He referred to the fact that never in the history of the world had a collective educational exhibit of such magnitude been presented. He spoke of the devotedness, the zeal and the generous co-operation of the Catholic hierarchy, the reverend clergy, the religious teaching orders, of priests, sis-

ST. ALBERT'S COLLEGE LIBRARY

ters, brothers, as also secular teachers, through whom it was made possible to accomplish so gigantic an undertaking. Of the merits of the exhibits he would say nothing, as they were open to the inspection of the world, and he knew that a just appreciation would be given of the work of the teachers, students and parents to understand what it is possible to accomplish in our schools. He expressed his grateful feelings for the aid given him from all quarters to accomplish what could not have been done without united efforts, and thanked Bishop Spalding for his intelligent, wise direction in this exceedingly difficult undertaking.

BISHOP SPALDING S REPLY.

Brother Maurelian introduced the representatives of the various exhibits, and on behalf of those absent presented their exhibits to Bishop Spalding. Bishop Spalding said:

RIGHT REV. BISHOPS AND GENTLEMEN: I have listened with great pleasure to the various statements made by Brother Maurelian, and I heartily congratulate him and his many helpers on the completion of their work. Yes, this beautiful and beautifully arranged collection is truly Catholic. We have heard Brother Maurelian speak of all the principal cities and States of the Union, and we have heard him also speak of France, Spain and England. We have every reason to be proud of an exhibit which shows so well and advantageously, and so conspicuously, the work done and the educational methods followed by our brotherhoods and sisterhoods, and Catholic teachers throughout the world.

There seems to be an idea abroad that our religion is the absorbing subject taught in our schools. The grand collection is the brightest and most emphatically concrete contradiction of this error. That we do not neglect the culture of the mind, or the training of the hand, is abundantly proved by all that surrounds you. But we do not forget that religion is necessary for the well-being of the soul, as learning is for the mind, or skill in various handicrafts for material success in life. While we believe that religion is the essential part of education, we applaud the efforts of all who endeavor to instruct youth, to perfect the individual, and thus form a manly race. I have great pleasure in handing over this Catholic exhibit to the authorities of the Exposition, so well represented on this platform by Dr. Peabody.

A WONDERFUL EXHIBIT.

Dr. S. H. Peabody congratulated Bishop Spalding, Rev. P. J. Muldoon, chancellor, and Brother Maurelian, Secretary and Manager, and all their co-operators on the splendid success and results achieved. He said it seemed almost incredible that in such a short space of time such a vast array of meritorious exhibits from all parts of the world should have been so compactly and artistically arranged in the space allotted them. He thanked all in the name of the World's Fair officials for such an acquisition as the Catholic Educational Exhibit, which could not well have been dispensed with. The work of so many different schools would convince the multitude of the strenuous efforts of the Catholic educators to prepare the youth of America for the responsible positions which so many of them were destined to fulfill.

The meeting adjourned feeling that the Catholic Educational Exhibit is a success beyond the expectations of even the most sanguine.

CANADIAN CATHOLICS.

After the opening, Bishop Spalding, in company with Monsignor Bruchesi, Father Muldoon, Brother Maurelian and others, visited the Catholic Canadian Exhibits. The work was inspected and pronounced most creditable to the schools and those who, with such rare skill and taste, had installed them. Canada has filled about 8,000 square feet of space in the Liberal Art section of Manufactures building with an exhibit of her educational work. The exhibit is most complete and excellent. The provinces participating in it are Quebec, Ontario, Nova Scotia and the Northwest Territories.

WORDS OF HIGH PRAISE.

In writing to the Chicago "Herald" concerning the School Exhibit, Mrs. Valentine Baker says:

"The Catholic Educational Exhibit is also located on the galleries of Manufactures building adjoining the French section. This exhibit is quite large and reflects credit on those who originated it. So far as kindergartening work is concerned, the goodly number of Catholic parochial institutions that here enter into competition with American public school institutions seem to have something the best of it, the work shown by them being of a more uniformly neat character."

The words are but typical of those that are being uttered by all who see the collective exhibit. Everyone praises it and admits that it is the best testimony that could be offered in proof of the excellent character of Catholic instruction in this country.

Presentation of the Archdiocesan Exhibit of Chicago to Archbishop Feehan.

The formal presentation of the Diocesan exhibit of Chicago to Archbishop Feehan took place on Wednesday afternoon, July 5.

In response to the invitations sent out by the Secretary of the Diocesan School Board—Rev. Chancellor Muldoon—to whose instrumentality and untiring efforts much of the success of the exhibit is due, clergy and representatives from every religious order in the city and throughout the Diocese were present.

Very Rev. D. M. J. Dowling, V. G., Revs. H. McGuire and Thomas P. Hodnett, the committee representing the Diocesan School Board, met the Archbishop at his residence at 1:30 P. M. on Wednesday and accompanied him to the Fair. At the boat landing near the Woman's Building the electric launch of the Expositon authorities was in waiting, through the kindness of Director General Davis. The party proceeded to the south end of the Liberal Arts Building, and after leaving the boat went directly to the Chicago section. The features of the Archbishop lighted up when he suddenly came face to face with himself in marble—and when the many representatives of the various communities joyfully acknowledged his coming, perfect satisfaction seemed to shine forth in every line of his features.

STATUE OF ARCHBISHOP FEEHAN IN CORARA MARBLE, GIFT OF THE CLERGY

Very Rev. D. M. J. Dowling, V.G., the President of the Diocesan Board, in well chosen language presented Archbishop Feehan with the exhibits of the schools of the Archdiocese.

The Archbishop, in accepting the work of the schools, said:

THE ARCHBISHOP'S ADDRESS.

"I find myself in almost an embarrassing position, and I must acknowledge that it is somewhat difficult to give expression to the affectionate and earnest thoughts that find a place in my heart to-day. In receiving the work from the Diocesan School Board, I can only say that my hopes have been more than realized When, some two years ago, I suggested to the priests of the Diocese that we should make an educational exhibit, it was heartily accepted, and I felt convinced that we would do ourselves credit; but still I very freely confess that I never expected such a large, perfect and thorough display. My schools—with work of all classes—in kindergarten, grammar grades, high school, colleges and academies, are now more dear to me than ever before. This work has gone on silently, and few really know what we are daily accomplishing in our schools. Once a year, perhaps, the parents and friends may attend closing exercises, but none save the priests, teachers and myself know the vast amount of real labor that is in progress. When we say that we have 50,000 children in our Catholic institutions, the statement must strike every intelligent mind. Fifty thousand children educated to know themselves, to respect their neighbors and love their country. We yield to none in love for our country, and we are firmly convinced that thoroughly Christian schools are the best guarantee for the welfare of the republic. I cannot let this opportunity pass without giving an expression of thanks to our various religious communities who made this magnificent exhibit possible. Quietly they have labored, but oh, how well! We thank them for the good they are accomplishing, and trust that the seeds they are now sowing may live for the good of the church and of our country long after the sowers have passed to their reward. Ingratitude might well be charged against me if I should fail to express my intense feelings for the noble gift that the priests of the Diocese have made possible—this superb statue of marble. However deeply I feel the compliment personally, I look above my person and behold you as spiritual children, honoring the spiritual head of the Diocese. You have placed upon the pedestal of this work of art, what you have been pleased to make my title, "The Protector of Our Schools." And, my friends, you have done well; because in all my official duties there is none that gives me more care and more pleasure than our schools. They are my greatest pride, and I now truly and clearly emphasize the fact that whilst I may be spared to rule the prosperous Diocese of Chicago, I will not only be the protector but also the defender of our schools; aye, and schools thoroughly and consistently Catholic; schools an honor to our city and pride to our church, which means that our schools, like our doctrine, should be wholly and entirely Catholic. (Applause.) It is now my pleasing duty, Mr. Peabody, to place in your care, as Chief of the Lib-

eral Arts, the school work of the Chicago Diocese, and I trust it may do honor to your department."

DR. S. H. PEABODY'S REPLY.

Mr. Peabody arose, and after saluting the Archbishop, clergy and audience, said in substance:

"It affords me much pleasure to be present to-day, as I stand before you the Chief of the Liberal Arts Department, to receive, in the name of the great Columbian Exposition, the Chicago Educational Exhibit. None, save those who have labored in this field, can value the vast amount of labor of such an exhibit, and one so neat and so tastefully arranged. Without flattery, I can honestly say and feel that the compliment is justly given that the Catholic Educational Exhibit is 'the gem of my department.' (Applause.) Too much praise cannot be given to the quiet, industrious workers who have made this possible. I have seen it grow, and I have been astounded at the energy and persistency of those in charge, and also surprised at the humility, for they seemed to sink all personal feeling, and to have but one desire, to have a worthy showing in the educational display, and to reflect credit upon the church that they love so intensely. We may have different views in school policy; still I feel that all true educators will be greatly benefitted by our entire educational exposition. You may see what we are accomplishing, and we may examine the result of your school system. The result of such intercourse in the exposition will be a broader conception of education, and a larger love for all who are tending to one end, namely, to make our youth holier, truer scholars and better citizens. Again, Your Grace, thanking you for the magnificent and ornate contribution to the Liberal Arts, I formally accept the work in the name of the Columbian Exposition of 1893."

At the close of the program the Archbishop visited each case and closely inspected the work of the schools and institutions. As he proceeded from one beautiful piece to another, his remarks of praise became frequent and earnest. He said to those showing him the work that the Diocese should surely be more than proud. After thoroughly inspecting the school work of Chicago in company with Brother Maurelian, he visited the booths of the General Catholic Exhibit. The attendance at the exercises was large and most appreciative. Besides the clergy, the heads of most of the religious communities in the Diocese were present.

CATHOLIC EDUCATION DAY

World's Columbian Exposition.

CHICAGO, 1893.

INTRODUCTION.

The Special Committee charged with Catholic Educational interests at the World's Columbian Exposition and consisting of Right Rev. J. L. Spalding, D. D., Bishop of Peoria and President of the Catholic Educational Exhibit; Rev. Hugh Maguire, Chairman Diocesan Committee, Chicago; Rev. P. J. Muldoon, Chancellor, and Brother Maurelian, Secretary and Manager of the Catholic Educational Exhibit, decided upon having a day set apart in honor of Catholic Education. September 2nd, 1893, was selected as the most convenient day for the celebration in honor of this the GREATEST OF CAUSES.

The following correspondence will clearly show the kindness and courtesy with which the World's Fair officials have on all occasions treated Catholic Educational interests.

WORLD'S COLUMBIAN EXPOSITION.

OFFICE OF THE DIRECTOR-GENERAL OF THE EXPOSITION.

CHICAGO, ILL., U. S. A., March 10, 1893.

BROTHER MAURELIAN, F. S. C.,
Sec'y and Mgr. Catholic Educational Exhibit,
CHICAGO.

DEAR SIR:

I have your favor of the 8th inst., requesting that the second day of September be set apart to be known as "Catholic Educational day" and also asking that Festival Hall be devoted to your use between the hours of 9 and 12 A. M.

I have the honor to inform you, that the committee has assigned to you the date requested, and the Bureau of Music has given Festival Hall for the hours mentioned.

Assuring you of the hearty co-operation of the Committee, I am

Very truly yours,

E. C. CULP, Secretary

WORLD'S COLUMBIAN EXPOSITION.

OFFICE OF THE DIRECTOR GENERAL OF THE EXPOSITION.

CHICAGO, ILL., U. S. A., March 22, 1893.

BROTHER MAURELIAN,
Sec'y and Mgr. Catholic Educational Exhibit,
CHICAGO, ILL.

DEAR SIR:

Replying to your letter of March 8th, I beg to say that the Bureau of Music has received with pleasure your suggestion that we provide music in connection with the Catholic Education Day which you intend to celebrate during the forenoon of September 2d, in Festival Hall of the Exposition. We note the significance of your desire to have national airs and beg to say that one of the military bands will be placed at your disposal for at least two hours of the forenoon on the day named. I may also state that a fine concert organ will be placed in Festival Hall, which will be available for your purpose on September 2d. I shall be glad to be of service to you in arranging a programme. I am Dear Sir, for the Bureau of Music, with respect.

Very truly yours,

G. M. Wilson, Secretary.

The World's Columbian Exposition, being located in the Archdiocese of Chicago, the committee respectfully solicited His Grace, Archbishop Feehan to give his approval of the projected celebration and to act as President of Catholic Education Day, which favors his Grace cheerfully accorded.

The following invitation was issued by Most Rev. Archbishop Feehan:

CHICAGO, ILL., August 5th, 1893.

You are cordially invited to honor Christian Education by your presence at the exercises of Catholic Education Day, World's Columbian Exposition, Festival Hall, Jackson Park, September 2d, 1893, 9 o'clock, A. M.

P. A. FEEHAN, Archbishop of Chicago,
President Catholic Education Day.

COMMITTEE OF ARRANGEMENTS.

Right Reverend J. L. SPALDING, Bishop of Peoria, Pres. Catholic Educational Exhibit.

REV. HUGH MAGUIRE, Pastor St. James', Chairman Diocesan Committee.

REV. P. J. MULDOON, Chancellor.

BROTHER MAURELIAN, Secretary and Manager.

Catholic Education Day.

WORLD'S COLUMBIAN EXPOSITION, CHICAGO, 1893.

Most Rev. P. A. FEEHAN, D. D. Archbishop of Chicago, Presiding.

Rt. Rev. J. L. SPALDING, D. D., President Catholic Educational Exhibit, Director of Ceremonies.

ORDER OF EXERCISES.

AMERICAN REPUBLIC MARCH—(Thiele), - - Brand's Cincinnati Band.
WORDS OF WELCOME, - - . - His Grace. Archbishop Feehan.
THE CATHOLIC VIEW OF EDUCATION,
Most Rev. John Hennessy, D. D., Archbishop of Dubuque.
ORGAN SOLO—Tema Con Variazioni (Moszowski), - - Harrison Wilde.
VOCATION OF THE CHRISTIAN EDUCATOR,
Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia.
WHAT CATHOLICS HAVE DONE FOR EDUCATION IN THE UNITED STATES,
Hon. Morgan J. O'Brien, New York State Supreme Court.
ORGAN SOLO—OVERTURE—"Guillaume Tell" (Rossini), - Harrison Wilde.
PATRIOTISM—A Sequence of Catholic Education,
Hon. Thomas J. Gargan, Boston, Mass.
HYMN. TE DEUM (Holy God We Praise Thy Name), Organ Accompaniment.
FINALE—American Airs (Catlin), - - - Brand's Cincinnati Band.

At the conclusion of the American Republic March by Brand's Cincinnati Band, ARCHBISHOP FEEHAN, delivered the address of welcome. He spoke as follows:

ARCHBISHOP FEEHAN'S ADDRESS.

We are assembled to-day, ladies and gentlemen, in a very noble cause. We are come together as Catholics, and as good citizens also. We are assembled as Catholics, deeply and earnestly interested in that great cause—and I may say one of the greatest of causes.—that of the Catholic education of youth. And because we are interested in the matter of education in its great grand, true sense, therefore are we also assembled as good citizens of the Republic; because we believe most thoroughly that the more perfect education of the young in every true sense, the more perfect will be the order of citizenship in this great country.

As we know that the stream coming from the mountain bears with it its own purity and freshness, so this great intellectual training and education of the young, coming from the first fountain and the purest of all knowledge—that fountain of Religion—we believe must give to the young its own freshness, its own holiness, its own beauty, its own completion and finish.

Within a few months there has arisen here this wonderful exhibition of man's enterprise and genius. Men come from every clime to see it, not only with pleasure, but with wonder. And when we look around and see these wonderful material things, indicating the material progress

of the world up to the time of our era, we are pleased, also, to understand and to know that there are signs and proofs of a higher development and of a nobler work than that merely material one, and that is, that during this great Exposition there are so many proofs given of the intellectual, the moral and the religious welfare, and, I may say, progress of man. It is a great advantage to enjoy these improvements of modern times, and yet we know that men might be highly cultivated and highly civilized even without these, as they have been in the past. We know that Plato and Aristotle and St. Thomas never saw a steamer—they knew nothing of the great wonders of electricity, and yet they were highly civilized and cultivated.

Amongst the wonderful things to be seen here that tend to the higher things of man—to the higher development and the higher cultivation and civilization, I may mention, with great and supreme pleasure, that great exhibition of our Catholic schools, of the methods and the systems employed throughout this broad land by the Catholic Church in the education of the young. There could be no higher or greater object lesson than this. We, who have witnessed—have diligently examined—the Catholic exhibition from every part of the country, have acknowledged its excellence. And whoever earnestly and impartially examines even a little of this proof of the methods of the training and education of Catholic youth; from little children to the highest finish of our schools and colleges—whoever does this earnestly, can never again say, and should not permit it to be said in our generation, that Catholic schools and Catholic education are inferior to any other to be found in the whole country.

Those wonderful works of this strange city; those great proofs of talent and genius, that have formed the delight and the pleasure of all who have visited this great Exposition—this will soon pass away: in a few brief months there will be none of them here. They will all pass from man's sight, it is probable, before the snows fall upon the ground here. But we know that everything that this great Exposition has brought forward and developed, and that it represents, will not pass away; that the higher things concerning the welfare and the benefit of man will not be covered up by the snows of winter, and that they will not disappear. There are many things connected with this wonderful Exposition that will live, not only for our time, but for the generations that are coming after. And amongst the things that will not perish, that will certainly live, not only for our time but for those that come after us, will be the lessons and the results of this grand exhibition of the teachings and the methods of Catholic schools. They will give a development to Catholic education. This exhibition will give encouragement to those who devote themselves to Catholic education. Catholic education will acquire from them new springs of wealth, a new force and new development, to increase and spread over the whole land; and we look forward to the time coming when this wonderful system of the education of our schools will be everywhere, and we know that the effects will be holy, beautiful, beneficent; it will make men wiser and better than they would be without it; that it will make them good citizens and strong and conservative men; that its influence will be for good and for the highest order—that it will be like the beneficent effects of those dews that God sends to make the earth fruitful.

It is in order to emphasize this great work of the Catholic exhibit, and to emphasize, also, this great system of Catholic teaching and training, that those so much interested thought well of having what they call Catholic Education Day, and then notified distinguished men and orators, some of them from distant parts of the country, to come to speak to you, to say a word of encouragement and advice to all the people—to all of us, and, in an especial manner, must I not say, to all

those who have made this a possibility, amongst us, and they who have made this a possibility amongst us are the members of these great teaching communities that are doing this wonderful work throughout the land everywhere of Catholic education.

In connection with our interests as regards this great Fair, it will not, I am sure, be considered out of place for me, as representative of the Catholic interests of this great city, to express our thanks to the managers of the Exposition—to the gentlemen connected with it with whom we have had occasion to come directly in contact. All who are interested in the great work of the exhibit of Catholic education have experienced, I believe—I am sure—at every time, the greatest kindness and the greatest courtesy from the gentlemen connected not only with educational matters, but with all the business of this wonderful Exposition. And, therefore, I take the liberty to-day, in the name of our people of our section, to say this word of thanks and gratitude to all these gentlemen.

You will have the pleasure of hearing eloquent voices, who will speak to you a good deal better than I can, though they cannot be more interested than I in the great cause of Catholic education.

Director General Davis by reason of his many engagements was unable to be present, and Dr. Selim H. Peabody, Chief of the Department of Liberal Arts, responding to the words of welcome, said:

DR. SELIM H. PEABODY'S ADDRESS.

No one will regret more than I that the distinguished gentleman who stands at the head of this Exposition as the Director-General cannot be present this morning, to accept the thanks which the Archbishop has so courtly presented to him and to his colleagues, and to express to you his gratification at this large audience on this auspicious day.

The Exposition, which celebrates the coming of Columbus over the water and the discovery of this continent, would not be complete in its recognition, in its preparation, in any of its results, if it should forget the auspices under which Columbus came to America. We remember that, in 1492, the last of the Moors passed away from Granada, and Spain became one kingdom. The last, the long, contest between the Cross and the Crescent culminated in the victory of the Cross in Spain and the monarchs, who then were united in one family, governing one kingdom, earned the title, which they have ever since worn, The Most Catholic Majesty of Spain.

Now, Queen Isabella, when she sent Columbus across the waves that he might discover a new continent, or a new way to an old one, remembered that this continent would be peopled with men and women having souls, and she cared for what she understood to be the welfare of these souls, by sending with Columbus the representatives of the Catholic Church, which she so loved. I might say, further, that no body of people counting themselves Christians has so fully responded to that great commission, "Go ye into all the world and preach the gospel to every creature," as this body represented before me today. And so we find the paths of the missionaries who went out without force of arms behind them, to open the way before them to other nations; we see them treading their course across these prairies and teaching Indians the way of life. So, while we learn of LaSalle, we remember also Father Hennepin and Pierre Marquette. So I say that this Exposition could not do otherwise than recognize the force, the underlying power, the great results which have been brought to America by the Catholic teachers, carrying with them the Cross and the symbols of the Catholic faith. It is not necessary for you to attempt to make any specific ecclesiastical

exhibit, other than such grand exhibits as you bring on a day like this, when you bring your own highest dignitaries—when you bring those who represent your orders of men and women, and when you bring representatives of your people—bring all those orders who reverence your symbols, who hold your faith—those are your exhibits.

But, I should speak more directly of the Catholic Educational exhibit. It has been my fortune to look after that in some directions; to see that it had a position and a suitable one, and I have observed the great skill, the wisdom, the patience, the care, the consideration, which have been exhibited by all of those who have had charge of gathering this exhibit, of putting it in place, and of keeping it before this great American people. You have done admirably in all these respects. I think of the hundreds and thousands of fingers which have been employed all over this land in the preparatition of this exhibit. I think of the hundreds and thousands of fingers and of minds and teachers who have cared for the general educational exhibit. My friends, I believe we have the most wonderful, as we have the most extensive, educational exhibit which this world has ever seen. I expect that its influence upon all phases of education will be stimulating, will be encouraging, will be developing, and that your portion of it, as the other portions of it, will receive the rewards which naturally follow from the labors presented in such an exhibit. We rejoice in all its beauty and in all its completeness, in all the great excellence that it exhibits. It will not be necessary for me to enter into detail here. Most of you have seen it: others, who have not seen it, will take the opportunity to-day to look through it carefully and see what it presents.

I must then, Your Grace, thank you, in the name of the Director-General, for the kind expressions which you have stated for him and for his colleagues, and express my belief that all which you have said in regard to this educational exhibit will be found to come true in the fruitions which are to follow.

Archbishop Feehan, in introducing the Most Rev. John Hennessy, D. D., Archbishop of Dubuque, said:

I have the honor, ladies and gentlemen, of introducing to you Archbishop Hennessy, of Dubuque, who will now address you.

ARCHBISHOP HENNESSY'S ADDRESS.

The Catholic view of education can be obtained from the consideration of certain points of Catholic teaching bearing upon the subject, as well as from the practice of the Church in her schools for children.

To obtain a clear and correct idea of education, it is necessary to consider who is to be educated, his condition, his destiny, the means and aids provided to attain it, and the obstacles in the way, if any. God and man and their relations to one another must be considered, also the dignity of man, his fall, and that of the angels, and the effects of both on him, the mysteries of the Incarnation and Atonement, the institution of the Church and its purpose, her mission, her prerogatives and possessions, and the result of her labors. All these are so closely related to the question of education that without a thorough consideration of them the subject itself cannot be understood, nor its importance and difficulty duly appreciated.

God made all things for man and man for Himself. He made him in His own image and likeness. He created him in grace, the masterpiece of omnipotence. Everything else He made by a word in an apparently careless manner, man by the joint effort of the three divine persons after consultation over their work. In creation made up of spirit and matter, substances by their nature far removed one from the other, man is the bond between them and also the link in the chain of beings by which

GOD DRAWS ALL THINGS TO HIMSELF

and holds them together in the mystery of the Incarnation. In the Church he is a new creature. A member of the mystic body of Christ, the temple of the Holy Ghost, a sharer of the divine nature, an adopted son of God, a brother and co-heir of Jesus Christ. His nature in the persons of our Lord and His blessed Mother occupies the highest place in heaven next to God. The education of such a one should be, as indeed it is, exceedingly important. Man is not as he came from God's hands. He is fallen by his own fault. Oh, what a fall! Who will measure its depth and the ruin it effected. The terrible sentence of two-fold death, death of soul and death of body, pronounced by God on man, such a sentence as human ears never heard, and the mode of reparation adopted by Him, throw a lurid light on the terrible wreck. God might have forgiven the outrage. He might have accepted any reparation and reinstated man. He did not do so: He demanded full satisfaction and that of man, the offender. Hence the need of a man who could make an infinite atonement and thus satisfy the most rigorous exactions of Divine justice. After God's Son had descended to the depths of our degradation and by a sort of annihilation of self become one of us, a sigh, a tear, a prayer, a wish of His would have satisfied justice, yet was His life demanded to mark the anger of God and the enormity of the outrage. Thus did sin take the life of God incarnate, as it had attempted to do from the beginning, but attempted in vain till he put on a body. God annihilated himself, as it were, to come in contact with our humanity that He might seize it with both His hands to lift it, God dead in the effort to reinstate it, serves to show, if anything can show us, the depths of our degradation and misery in His eyes. Add to this the wicked work of the fallen angels. Their name is legion; they are of all the choirs of the hierarchy; they are intelligent,

CUNNING, DECEPTIVE, TIRELESS AND UBIQUITOUS.

They hate God with all the intense malignity of their depraved condition, and this hate, impotent against Him, is turned on man in all its fury, to thwart and defeat, as far as in them lies, the reparation in him of God's image and likeness. "The devil goeth about like a roaring lion, seeking whom he may devour," says St. Peter, and St. Paul says our wrestling is not with flesh and blood, but with principalities and powers. Thus revelation teaches us the spirit and mission of the rebel angels, whilst the records of history and daily experience attest aloud their ruinous success. By order of the Holy Father, every morning after Mass the priest prays to St. Michael to defend us in the day of battle, to be our safeguard against the wickedness and snares of the devil, and by the power of God to thrust down to hell the wicked spirits that seek the ruin of souls. To repair the ruin of our nature, to help us defeat the machinations of the evil one, to guide homewards men of good will, God instituted His Church and enriched her with His merits. The work assigned her and faithfully performed by her is eminently that of education.

To educate is to draw out and develop the latent or feeble powers of a given subject in relation to its end. Man belongs to God and was made to enjoy His society forever. Soul and body he should tend towards his destiny. In his soul there are various faculties, namely memory, imagination, intellect, free will, also appetites. The soul and all these powers should live and work for God. They have a beginning, a growth, a development. To aid this growth, to advance it and direct it to its proper end, this is education. Any action on the soul or on any of its powers or faculties that has not this aim is not education, but the reverse.

EDUCATION BUILDS UP AND TENDS TO PERFECTION,

it never obstructs or pulls down. "Education," says Webster in his dictionary, "is properly to draw forth, and implies not so much the com-

munication of knowledge as the discipline of the intellect, the establishment of the principles and the regulation of the heart. Instruction is that part of education which furnishes the mind with knowledge." An integral education," says Johnson in his cyclopedia, "must include at least five branches,—physical, moral, intellectual, æsthetic and religious. The tendency," he says, "is to remove all purely religious teachings from all institutions of public instruction, leaving it to the family and the Church. Hence the great development of the Sunday School." Education, according to both, embraces a religious element. "To furnish the mind with knowledge is but a part of education," says Webster, who seems to lay stress on the principles that regulate the heart.

The education of man made for God must in all its detail be on the line of his destiny; the education of a supernatural being must be in that order, and therefore religious; the education of an immortal being must in all its powers and faculties have an influence reaching away beyond the limits of time and must therefore be religious; the education of a soul made in the image and likeness of God must tend to draw out, define and perfect that image, and therefore be eminently religious. To speak of educating or set about educating a man in this or that science, in these or those branches usually taught in our schools with a view only to his comfort here for a few—a very few—years, and make no other provision for his welfare, is to betray a stupid, a shameful ignorance of who he is and what he is; it is to deny practically the immortality of the soul and the supernatural order; and to treat him as an animal. This is sheer materialism. From the contagion of such a view of education and its consequences may God preserve the country.

EDUCATION IS TWOFOLD, RELIGIOUS AND SECULAR,

it fits man at once for this life and for that which is to come. The religious is the dominant, the essential element in education, it is its soul. The two elements, which, like soul and body, are one, can and should mutually aid each other. The religious element ennobles, elevates, purifies, inspires, directs the secular or scientific element, and the secular furnishes it in turn with basis for greater growth. They should not be divorced, and cannot be without detriment to both. God and nature, with whom they are busy, cannot be separated. As the separation of soul and body means death and dissolution, so the separation or divorce of religion and science will inevitably result in the corruption of the latter.

The nature of the child to be educated is fallen. The sad consequences of the fall are traceable in body in soul, in all the sources of one, in all the faculties of the other. The intellect is dark, the will weak, imagination defiled, the memory leaky, treacherous, the lower appetites insubordinate. The soul is a feeble government in a state of anarchy. Human nature is like the man who fell among robbers on his way to Jericho, stripped, wounded, crippled. It is the theater of all the woes that lead up to death.

The intellect made for truth is the hospitable home of errors of all kinds and the will which should be at one with that of God is the very womb of vice. Errors of all kinds cover the whole field of human nature, ever active, ever spreading, ever growing with amazing rapidity. Vice is behind and before and all around them eating its way like a cancer, spreading contagion and corruption on all sides. These evils are

LIKE A DELUGE WHOSE FOUNTAINS CANNOT BE CLOSED.

Evil spirits without number foster and propagate these curses incessantly with all their might and all their venom. Human nature is like a field overgrown with thorns and thistles of the rankest growth, and these spirits are the enemy who never cease night or day to sow it with cockle.

There is an alliance between the evil one and men. There is a triple alliance between the world, the flesh and the devil. No such alliance has ever crushed the earth or polluted with its abombinations the historic page. It is an alliance strong as hell, everlasting, aggressive, irrepressible; death, desolation and ruin track its course. It is not, I know, popular to expose it, brand it and raise a warning voice against it. The world and the flesh cannot bear it, will not bear it, and they have some influence. They regard it rude, retrogressive, shocking and offensive to the refined. It is, I know, the fashion to pass it over, keep it in the background and though dealing death around like a masked battery, to wink at it and call attention to more pleasing subjects such as history, science, philosophy, social, economical and political questions, but I know also that this fashion is pernicious and fatal and responsible for many scandals that thwart the true progress of our race, our age and country.

Before making light of this alliance pause, reflect, look around you. God's Son died for the human race to raise, sanctify, deify it. He left the race of men His merits for that purpose. He instituted the Church to teach the nations the whole Gospel which he has pledged himself to ever preserve on her lips in its purity and integrity. He has opened fountains in her

FOR THE HEALING OF THE NATIONS.

He has perpetuated the sacrifice that redeemed the world. The Church is His body, she is the dwelling place of the Holy Ghost. He is here below, the embodiment of omnipotence and mercy, to raise man, guide him and help him on his way, and yet, though she has worked in the name of God, with the aid of God, and the riches of His mercy throughout the world for nearly 1900 years, she has not succeeded in bringing one-sixth of the human race under her direct influence, while the other five-sixths stand outside her pale with the enemy in an attitude of independence and unbelief. And of the one-sixth who are hers and bear her name, how many are there who have their own views and their own ways, and though of the fold pay little attention to the voice of the Shepherd. Again, God has become the teacher of mankind to unite all intellects in faith in His teaching, he has turned torrents of grace on human wills and hearts to unite them to the will and heart of God. He has exhausted, as it were, omnipotence to unite men in mind and heart. All men belong to Him, their bodies are His, their souls are His, their intellects and their wills are His. They should be one with Him and in Him. He is Father of all, His family should be one and wholly under His authority. Now go, attend the congress of religions, see there the children of God divided, distracted; listen to the vagaries about God and man, which they call doctrines, the babel of tongues and the conflict of thoughts. See the temple not built with hands in which God should be adored and served, in ruins, ruins which were under the eyes of Christ, as he wept and sobbed and stammered on the slope of Mount Olivet, and as you turn away in sadness reflecting on what they might and should have been, as you turn away from ruins that may never be repaired, certainly not by congresses, think lightly if you can of the triple alliance and keep it out of the discussion of the question of education. But do what you will the triple alliance and education cannot be kept apart. They are in the field in conflict and will so continue

TILL THE DAY DIES OUT AND THE FIGHT IS OVER.

The work of education is an effort to make a man under the light and by the aid of Heaven according to the model furnished, but the alliance is always in the way, bent on the work of ruin. The soul, like the body, has its infancy and manhood, so have it faculties. To nurse these faculties, to promote their growth and strength, to stimulate their activity

and direct them on their course homewards, this is to educate. All education must be on that line. It must build up, not tear down; or advance, not obstruct. The two leading faculties of the soul are the intelject and the will, both of which suffer not a little from concupiscence. The intellect is the basis of the human edifice whose architect is God; it is the seat of knowledge, natural and supernatural. It is to it God and man and nature speak. The lamp of the soul, its light must be steady; the guide of the soul, its course must be true. It must not be in doubt or hesitancy about the way. It needs certainty, stablity, firmness: it needs something solid to rest on, a rock foundation. It needs faith, it needs a creed, it needs authority. The strength of the intellect does not consist in the extent or variety of its knowledge. It is somewhat like a tree. The strength of a tree lies not in the size of its trunk and branches, the abundance and freshness of its foliage. All these it may have, be apparently strong and beautiful to behold, yet fall before the first shock of the storm. It consists rather in the strength of its roots, in the depths to which they have struck down and out into the soil that nourishes them, in their ability to suck in and elaborate the juices that become the life blood of the tree and distribute it all over under the light and heat of heaven. So the vigor of the intellect is not in its knowledge of the arts and sciences, in the cramming of the schools which, like undigested food or excessive flesh, is injurious and debilitating, but in the grasp with which it seizes and the tenacity with which it holds

THE GREAT PRINCIPLES THAT UNDERLIE IT,

that reveal to it its origin and destiny, furnish it life and health and growth, and in its power to assimilate the nutriment received and make new drafts for every emergency. The intellect is the seat of faith, and the active recipient of its object, the Gospel. It needs faith and revelation for its appointed work. Baptism imparts new life to the soul, it makes a new creature. This life surging from the heart of Christ fills the whole soul. As the soul is everywhere in the body, this new life is everywhere in the soul. It is in the intellect, where it deposits the germ of faith and preserves it. This germ has a growth, an office and a chequered history, somewhat governed by time and circumstances. God demands of man the acceptance of His word under pain of incurring His displeasure. "Without faith it is impossible to please God." His word is the Gospel addressed to reason. The intellect enlivened by faith can receive it and meet the demand. By reason of this demand and for other reasons, the intellect has a right to the Gospel, a right from God, a right to it in its integrity and purity. Else why has God by a miracle of omnipotence so preserved it, and commanded an imperishable Church to propose it? What are our high seminaries and universities and our world-renowned professors and our long and extra courses of theology for if not to give us men who will teach it fully, clearly, acceptably? By this teaching faith grows, and with it the intellect. As through the eye of the body in the light of the sun, moon and stars, the intellect looks out on the heavens and the earth, by day and by night, admiring their beauty, and their purpose, and reading the lessons they unceasingly teach, so through the eye of faith, and the light of the Gospel, brighter than that of ten thousand suns, it looks out on a new creation, grandest of all, God's own kingdom, with its suns and moons and stars revolving in their orbits, the triune God, the Incarnation, the Atonement, Jacob's ladder, the couriers from earth to heaven, the Church, the body of Christ and abode of the Holy Spirit, and all the forces which set it in love, transfigure it into a pillar of fire for the guidance of the human race, and shower manna in abundance all over the desert. To make the intellect, animated by faith, a lamp on the road to heaven, to light it up with religion, and science, the divine and human, to harmonize these forces and urge them forward on their course, this is

THE WORK OF EDUCATION VIEWED FROM THE STANDPOINT OF CATHOLICS.

From the intellect let us pass to the will. The intellect is its guide. A good will follows the light of reason. The will is the great faculty of the soul; it is the queen of all the rest; it is, so to speak, the power-house of the soul, where the electric forces that move the others are generated; it is free, it is responsible for its acts, it is the seat of virtue and of vice. It brought death into the world and all our woes, and gave God's Son a body in the womb of a Virgin. More than any other faculty it marks the difference between man and man. It makes saint and sinner, martyr and apostate: it sinks to the pit and elevates above the stars. At the great assize the human family will be divided into two sections, never more to meet, set as far apart as hell is from heaven. That division takes place here, though we cannot define its limits, and it is the will of man that makes it. Strength of the will does not lie in independence, obstinacy, tenacity of purpose, despotic force, self-assertion. No; it lies rather in humility, obedience, love, respect, reverence, rectitude, purity. A strong will loves God, obeys Him, respects His authority and every authority that emanates from His; that is, every well-founded authority. It respects and venerates what is pure and holy, and reverences the great and good of every age and clime who served God in their day, blessed their kind and left to posterity the bright example of their virtues. Peter, before the High Priest, when commanded not to speak at all in the name of Jesus, answering: "If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard," furnishes an instance of strength of will. The martyr in the arena, commanded by Cæsar, or in his name, to renounce Christianity and sacrifice to the gods, in the midst of all the terrors of that place of torture, answering "No"—

IN THE VERY TEETH OF TYRANNY,

and in spite of bribes and threats and torments, persevering in that answer till the victorious spirit flies home to God to enjoy freedom forevermore, is an example of strength of will, of love, of liberty and of God, which only religion could produce. To promote, foster and invigorate this spirit by all the resources available therefor, is within the province, and is the work of Christian education. The will is the home of the affections. It is the seat of that Divine gift, love, which keeps the affections turned on God and on the neighbor for God's sake. It is the furnace of that heavenly fire, which, fanned by faith and fed by all the forces of religion, shoots upward to Him who enkindled it, and gaining new strength in His embrace sweeps down and out over land and water, clasping in its bright red arms friends and enemies without distinction, every child of Adam from him who sits in the chair of Peter sending blessings to the nations, to the savage in the jungle voraciously feeding on quivering Christian flesh. Such a faculty needs care, supreme care. Will-culture is preeminently the great work of education. Bright intellects in myriads have gone down to hell, a good will never.

Opposed to the legitimate growth of intellect and will, stand the appetites of the lower nature. By clouding the one and warping the other, they aim to control the soul. To repel these assaults, put down rebellion, faith and love stir up and strengthen conscience, a tribunal set up by God to judge of right and wrong, before which the pleadings of passion are disregarded and the suggestion of the wicked one swiftly condemned. Anarchy thus repressed, and order maintained, the soul speeds on her way rejoicing.

THE FORMATION OF A VIGOROUS CONSCIENCE IS OF THE ESSENCE OF EDUCATION.

Where is this religious education to be given, and by whom? At

home by the parents, in church by the priest, in school by the teacher, and all three should aid, and it will be a case of joy if their united efforts prove successful. They who, for obvious reasons, are opposed to religious instruction in the school and dare not deny the duty of giving it to children somewhere, say the proper places for it are the home and the church. This is a miserable subterfuge, an imaginary expedient to get rid of a difficulty by disregarding a duty. Religious education is not given at home, nor will it be, for the excellent reason that parents as a rule (there is question here for a general provision) have neither time nor inclination nor ability to give it. The bulk of the people are neither rich or learned. Fancy a poor man, laborer or mechanic, with little if any learning, tired after a hard day's work, taking up the catechism in the evening late when the chores are over to give instruction to his boy of twelve or fourteen, who is about to pass from the ward to the high school. Where is the boy at that hour? Who will find him, bring him home and hold him during this imaginary farce? Go call the man of leisure and some pretensions to letters who has not been to confession for years, neglects Mass on Sundays, eats meat on Fridays and fast days, from his cups and cards and other amusements to teach religion to his children. What mockery! When you consider the necessity, and the difficulty and the magnitude of the work of preparing a youth for duties of manhood, to say that it may be done at home by the fathers and the mothers of the masses is an insult to reason, it is cruel trifling.

Well, surely, the church is the proper place for religious instruction, and the priest is the proper person to give it. This seems plausable, but is it a provision that will prove adequate and satisfactory? Let us see. When is the instruction to be given? Not on a week day, for the children are at school or at work. Sunday is the only day on which it can be given, and between the end of High Mass and Vespers the only time.

THE SUNDAY SERMON IS NOT ADAPTED TO THE CAPACITY OF SCHOOL CHILDREN.

They do not profit by it, for it is beyond their comprehension, and when there is mention of children attending schools from which religion is excluded if they happen to hear it, it is not too much to say that as a rule they care little about it. What of the catachetical instruction in the afternoon before vespers? Very many priests, pastors of congregations, have no assistance. Indeed, it may be said the average pastor has no one to assist him. In the Diocese of Dubuque there are nearly two hundred priests doing missionary work, and of these not more than six outside the city are assistants. It is quite likely that the same is true to some extent of many, if not most other dioceses. The bulk of the congregation of one of these pastors lies in the country within a radius of six or more miles of the town or village in which he resides. On Saturday evenings the priest hears confessions, he does the same on Sunday morning before and after first Mass, he says two Masses, sings one, preaches a sermon, baptizes whatever children are presented, and when all this work is over, about 1 o'clock or later, if he have not a headache or a fever or both after the long fast and labor of the morning, you can readily realize that he is not in a favorable mood to take up catachetical instructions. Be that as it may, he cannot have the children, The country children go home after Mass with their parents to escape a long fast and a long walk in the afternoon, only a few children from the town and its immediate vicinity can be had for catechism. The fact is, as a rule, and it is facts, not theories, we must consider, that children who depend on the priest for religious instruction go without it, and many of them otherwise intelligent and talented will not know enough catechism to memory at the ages of fourteen, sixteen and eighteen to secure them a ticket for Confirmation. The priest who is liked well enough by his congregations says

he cannot have the children for instruction on week days nor on Sunday except a small fraction as already stated. Be this as it may, the fact stands and is indisputable that the children of the people as a body are not instructed in their religion by their pastors.

As to the Sunday school conducted by young ladies and gentlemen, it is not worth speaking of. A moment's reflection will suffice to realize of how little value it is. As a provision for a great work it is simply ridiculous. The best if not the only good thing done there is to hear a memory lesson, but the memory is not the intellect, nor the intellect the soul, and

IT IS THE SOUL WITH ALL ITS FACULTIES THAT IS TO BE EDUCATED.

If children of school age, say from seven to fourteen, or from eight to sixteen years, are to receive a religious education to which they have a Divine right on many heads, the school is the place in which to give it. To prepare Christian youth for all the duties of Christian manhood, to case them in a Christian mould and fashion them after the model furnished by religion, to make another Christ out of human nature in its present state, is a work so great, so noble and withal so difficult that to essay it with a fair prospect of success, time, talent and favorable opportunity are needed. All these the teacher has or is supposed to have. He has ability, else why should the parents and the Church present to him the child and delegate to him their God-given authority. After some study of his pupil he is supposed to know him, his talents, his temper, disposition, habits, the strong and weak points of his nature. He is supposed to consider well his supernatural life and destiny, the faculties of the soul, the germs of the virtues, especially the theological, and the dangers that beset them, all the treasures of the Church, how to prepare for them and communicate them so as to prove productive. His is not the task to carve the image of a man out of the marble or put his likeness on canvas as sculptors and painters do, but to build up out of poor human nature a living, breathing, speaking, active image of God's Son made man. For this work, more difficult far than that of Eden, the riches of heaven and the forces of omnipotence are at his service, and, under God, the chief agent in this greatest work, in the accomplishment of this prodigious feat is the Christian teacher in the Christian school.

OF THE MODEL BEFORE HIM THE TEACHER HIMSELF SHOULD BE AS FAR AS POSSIBLE A FAULTLESS COPY.

He has time for the work, not one day in the week or rather one poor hour, but five days in every week and six hours of every day for seven, eight, or ten years as the case may be. I say six hours of every day he is making a religious impression all the time. Whatever he teaches regarding man or nature has a religious aspect and a religious influence. In teaching history and science he is teaching religion indirectly. The world without God is not a fact, it is a fiction. As He is everywhere, the healthy eye, the Christian eye sees Him everywhere, and thus every lesson taught by a Christian and studied by a Christian furnishes its contribution to the formation of a man.

He has opportunities that are golden. He has youths to work on. Youth is the springtime of life, the season of sowing and planting. The soil is at its best. Youth is innocent, pure, loving, confiding, respectful docile, most susceptible of virtuous impressions. The teacher can mould the soul of youth as he pleases, it is like wax in his hands. He can fill it with admiration of the works of God, of His Church, of saints, heroes and all the models of true greatness furnished by history. From admiration imitation is but a step. If he does not form Christian character, who will? If in five days of every week and six hours a day for seven, eight, or nine years such a man with his ability, opportunity, and many

advantages will not prepare youth for manhood, who will? Will you take the work out of his hands and give it over to parents, laborers, brick-layers, carpenters, plasterers, painters, etc., etc., and to many, many fathers who can only make a flying visit to their little families once a week or once a month, or to the average priest who says, and says truly that he cannot get the children for instruction?

THIS FORM OF INSANITY SEEMS TO PREVAIL.

Remove religious education from the school and you do away with it altogether. To refer it to the home and the church and the Sunday-school is a mock provision that will deceive only those who are willing to be deceived. Banish religion from the school and you leave the intellect of the pupil without the knowledge of God, his heart without the love of God, his will without motive or desire to obey or serve God. Banish religion from the school and you leave the supernatural or Divine life of the soul received in baptism—the only true life, the only life that is crowned with glory—without the nutriment and the care that every kind of life needs. You leave the germ of faith and love which should grow up and acquire strength in intellect and will in a comatose condition; you leave the soul without moral or religious principles, and therefore without conscience. Heaven and hell and purgatory and judgment are but names—words, that are used after the prevailing fashion. Meanwhile, give the best secular education you can. Fit a youth as best you may for what is called success in life, for a career of prosperity. Teach him history, and the sciences and the arts, social and political economy, natural and mental philosophy, etc., etc. Sharpen the intellect, enrich the imagination, cram the memory, and what do you do but give light and strength and cunning, strong mental powers, to a man without faith, or love, or conscience. That is like giving tools to a burglar, or fire-arms to a footpad. You prepare the way for accomplishments which when discovered are sometimes sent for a time for safe keeping to state's prison. With the growth of the body that shoots up like a plant, and the growth of the soul in secular knowledge, the animal propensities gain strength daily. Freed from all control they grow apace. What is true of one child is true of all. They have the same nature and are similarly circumstanced. These appetites are stimulated by association, fomented by the surroundings and fed by the five senses. The sensational novel, the columns of scandal in the daily papers, which are devoured with avidity, the low theater, street scenes, indecent pictures, and the ways of the world, do their work in contributing to their growth. They crave indulgence, the same desire is on all sides. Why should they not be gratified, the ways of the world followed, its pleasures enjoyed?

THE EVIL ONE IS NEITHER IDLE NOR IGNORANT.

His suggestions succeed. Every indulgence is as oil on the flames which blaze more fiercely. Demands for pleasure are more strong and frequent; repeated acts become a habit, and habit, like that of intemperance, is a tyrant that holds its victim in the toils. Thus the youth of eighteen or twenty, a graduate with honor of some high school or college, but at the same time the slave of bad habits, without faith or love or conscience passes out into the world, into the farish day of public life, associating with the multitudes who are struggling or striving for the good things of this life, with scant respect for the Decalogue, to complete his education among them and become a man of the age.

Is this to be the type of the coming man, the father and head of the Christian family, the proud citizen of the great Republic? Is it on such as he we base our hopes of our country's future, its prosperity, its progress, its civilization? Progress and civilization, which are the outcome of great virtues, never were and never will be the product of such factors.

Lecturers subversive of religion and morality, of the foundation of society, because they deny or question the existence of God, which forty years ago, if heard accidentally, would have been hissed and hooted with virtuous indignation by an honest, Christian community, are now listened to with pleasure and received with thunders of applause by tens of thousands all over the land. Crimes are committed to-day that excite no surprise, so common are they, which in times within our recollection would have so shocked the public that some good people would begin to think that Antichrist was let loose and the end of the world was at hand. Witness the mania for suicide as the climax of great crime, the silly reasons for its commission sometimes, the startling methods of self-destruction and their horrid originality. Public morality does not seem to be improving, nor, due regard being had to varying population, does crime seem to be decreasing. And yet within the time before mentioned, schools, high and low, have been multiplied by the hundreds, they cover the land and billions of money have been expended on their support. Everything that can be thought of,

SAVE THE ONE THING NECESSARY,

is done to improve them. Themselves and the system on which they are conducted, are lauded to the stars by press and pulpit, and a certain class of speakers and writers point to them with pride as the bulwark of the commonwealth. What is the matter with public opinion? How explain facts that stare us in the face? A good tree does not produce bad fruit. Let people say what they will or act as they may, education without religion, that is without God, is not a good tree, it is a body without a soul, a corpse.

Even in the department of secular or scientific studies it is defective. How can you study nature properly, if you put out of it nature's God, or the lives of men, if you make no account of Him? Though God was never absent from man whose biography if history, not even for a moment, though God was always with the race of men, with the individual, the family, the community, though the philosophy of history is the tracing of the action of God in society shaping and directing its course without detriment to free will—though God's Son on the cross redeeming the human race is the central figure in history, Jesus Christ yesterday and to-day and forever, the very soul and life of it as He is of humanity, though all the lines of this history of the nations in the hands of God and under the guidance of His providence tend toward Golgotha like the radii of a circle to the center, or the lines of steel on which the multitudes from east and west, and north and south travel to Chicago, yet, notwithstanding all this, there is not a word about God and his Christ in all the lessons and lectures on history. Is this the way to teach history? Not a word about God in science. Though all creatures are the work of His hands, though nature's laws are His and nature's forces are His, though His finger is on every atom of matter in the universe, His blessing on every seed, His power and providence manifest in every blade of grass and in every ear of corn, yet is His name never mentioned in the discussion of the sciences that treat of plans and planets. But enough. Education without religion is not a good tree, on what side soever you view it it is found wanting.

THE EDUCATION OF A CHRISTIAN,

a child of God, a brother and coheir of Christ should be religious. Such education if given at all in any proper sense of the word must, save in very exceptional cases, be given in the school, during the years of schooling and by the most competent teachers that can be had. In this education the family, the Church and the State have the deepest interest. Who will respect or obey cordially authority in Church or State or family, if he

know not or care not for the authority of God from which it emanates, "There is no power but from God" and without such respect and obedience what becomes of the foundation and super-structure of the social edifice? Where there is a common interest there should be united action. Instead of wasting time on useless, irritating discussion, parents, priests and rulers should consider their duty to God, to their little ones, to themselves and to society, and do it promptly and manfully by uniting in giving to the youth of the nation that truly religious education to which they have a right from God. If any one, fond of flimsy objections should say or think that the study of religion in schools retards progress in other studies, let him go over to the Exposition grounds and examine for himself the Catholic Educational Exhibit. Growth in the body of Christ is in light, not in darkness.

After Mr. Harrison Wilde had rendered Moszowski's Tema con Veriazioni upon the organ, the Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia, was presented by Archbishop Feehan, in the following language :

It gives me great pleasure of introducing to you Archbishop Ryan, of Philadelphia.

ARCHBISHOP RYAN'S ADDRESS:

THE VOCATION OF THE CHRISTIAN EDUCATOR.

To form an adequate estimate of the exalted vocation of the Christian Educator we must bear in mind that he who is called to this position must be all that the secular educator should be, in knowlege and aptitude to convey it to others, and must, in addition to all this, be qualified for the far higher education of the human soul in the knowledge of God and of itself, and in the preparation of man for his eternal destiny. The vocations of the religious and secular educators have much in common. Both are destined to dispell ignorance, to enlighten and enlarge the human mind, so that it may contemplate truth more perfectly, to refine and elevate our love of the True, the Beautiful and the Good. These two educators are thus far united in vocation and in mission. They ascend the mountain of God together, for all knowledge, whether religious or scientific, is holy, for God is master in the temporal as in the spiritual order—God of the starry firmament as well as of the sanctuary. Behold then these two lovers of truth ascending the mountain together. At a certain point marked by a cross on the wayside, the secular teacher stops and says "Thus far may I go, but no farther. I must return to bring pupils to this point and here part with them." "Do not go back, but give me thy hand," says the religious educator. "To these summits above us, bathed in celestial light, let us ascend and see what greater and newer things our God has made, and let us hear his voice speaking to us." Education to be perfect must consider man in his entirety, must call out the heart power as well as the intellect power, and educate the great religious element within as real as either and partaking of both. We must not omit the great fundamental principles of our existence, why we were made, for what object we are placed in this world, what is our future. The very philosophy of our being, the principle which determines the value of all other knowledge, cannot be ignored in a thorough education. The great infinite Being who placed us on earth and our relations to him ; the source of all knowledge and all good, must find the supreme place in education.

His existence and attributes are so mingled with all knowledge that to separate them and lay them aside for a distinct study, as we would arithmetic or geography, is an impossibility. If we exclude religion

from education we must, of course, exclude the consideration of God. Who is the being thus excluded, and what are his relations to human knowledge? Cardinal Newman, in a passage of surpassing eloquence, speaking on this subject in one of his university lectures, thus describes the Being whom the secularist would exclude:

"To Him must be ascribed the rich endowments of the intellect, the irradiation of genius, the imagination of the poet, the sagacity of the politician, the wisdom (as Socrates calls it) which now rears and decorates the temple, now manifests itself in proverb and parable. The old saws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, the traditionary rules of truth, justice and religion, even though embedded in corruption or alloyed with the pride of the world, betoken His original agency and His long-suffering presence. Even where there is habitual rebellion against Him of profound, far-spreading social depravity, still the undercurrent, or the heroic outburst of natural virtue, as well as the yearnings of the heart after that which it has not, and its presentiment of its true remedies, are to be ascribed to the author of all good. Anticipations or reminiscences of His glory haunt the mind of the self-sufficient sage and of the Pagan devotee; His writing is upon the wall, whether of the Indian fane or of the porticoes of Greece. . . . . He speaks amid the incantations of Balaam, raises Samuel's spirit in the witches' cavern, prophesies of the Messiah by the tongue of the sybil, forces Python to recognize His ministers, and baptizes by the hand of the misbeliever. He is with the heathen dramatist in his denunciations of injustice and tyranny and auguries of divine vengeance upon crime. Even upon the unseemly legends of a popular mythology He casts His shadow, and is dimly discerned in the ode of the epic, as in troubled water or fantastic dreams. All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral as well as material, comes from Him."

Behold, then, how the Christian educator rounds and perfects education by teaching man what may be learned of the great Infinite Educator, who planted at once and developes all that is great and good in our nature, and replies to the soul's questionings concerning man, his origin and destiny.

It is also the vocation of the Christian educator, by the great truths which he teaches, to restrain human passion, and thus by acting on the heart of man to clarify his intellect and make him at once the best scholar and the best citizen. There is more intimate connection between head and heart than the generality of men imagine. The unrestrained passions of the heart send up mists from its valleys that rest on the headlands. Men cannot see truth through the prejudices which passion generates. It is the sacred office of religion to disper these mists. Hence we find the great pagan philosopher, Pythagoras, bringing his pupils away from the world and its distractions, and in chastity, mortification and prayer to the gods, communicating the great truths of philosophy. This, though an extreme measure, inculcates a great truth—the influence of the state of the heart on the intellect. "What has piety to do with learning?" men may ask. "Some of the most learned men have been anything but saints. The fact that they are not bound down by the trammels of religion makes them freer to soar into the regions of speculation and theory, and no monkish chronicles or unscientific Bibles can call them back." But, as I have said, this freedom from the just restraint of the passions does darken the soul by prejudice. It is false to say that the most learned men have been those who ignored religion. Did Plato, Socrates and Pythagoras, did Cicero and Pliny and Seneca, did Augustine and Thomas

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Aquinas and Lord Bacon and Copernicus and hundreds of others whose names stand so high in the history of intellectual progress, ignore the influence, the truth, the beauty and the goodness of religion? If others there were who were great without religion, what might they have been under its influence? And it is false to say that the intellectual liberty, or rather license of speculation unrestrained by any influence, is conducive to truth, just as it is false to say that liberty unrestrained by any command—divine or human—is truest liberty.

Who has speculated more boldly than St. Thomas Aquinas? Who has presented more powerfully the objections of infidelity and error? The men who held such opinions were unable to express and urge them as this intellectual giant could do for them. Why? Because, free from the darkness of prejudice, he could see the amount of truth mixed with their errors, and then, being absolutely certain of the truth of religion, he knew with the same certainty that there could be nothing to contradict in the region of science and true philosophy. The last man of earth to fear the progress of scientific and philosophic investigation is the Catholic, and the better Catholic he is and the more thoroughly instructed, the more fearless he should be. All truth is one, and from God. He cannot speak one thing in nature and reason, and another in revelation. If, therefore, I am absolutely certain of my religious truths, I am as absolutely fearless of scientific truth. But if I have only opinions, more or less vague, on religious subjects, I may fear that some day scientists may discover something to undermine them. The same is true of opinions in the natural order, and if I have an opinion that the moon is inhabited, I should not wonder if science proved the contrary; but I have no fear that science is about to prove that two and two are not four, for of this I am certain.

Now, I think it can be safely asserted that no class of religionists are more certain of the truths they profess and teach than Christian, Catholic educators. I am not here inquiring into the grounds for the certitude, but simply stating the fact. Hence, such educators must be the last to fear scientific revelations.

Another and most important part of the vocation of the Christian Educator is that of teaching the great, restraining doctrines of our religion which help to form the law-abiding citizen as well as the good Christian. One of the many delusions of the age is that education of itself is enough to form the moral man, by elevating and refining our tastes, giving wholesome thought-food to the intellect, thereby excluding what is coarse and vicious, and filling the heart and imagination with pure and beautiful ideals. No doubt all these things help, but they are far from being sufficient. Education will refine even vice itself, but perhaps it is more fatal in its refined than in its gross, repulsive condition.

No secular education can strike at the root of evil as religion does. "Quarry the granite rock with razors or moor the vessel with a thread of silk, then may you hope, with such keen and delicate instruments as human knowledge and human reason to contend against these giants, the passion and the pride of man," says Cardinal Newman. Experience confirms what the great Cardinal asserts. Greece and Rome in the days of their highest culture were vicious to the core—elegantly vicious, if you please, but supremely vicious.

"Whatever may be conceded to the influence of refined education on minds of peculiar structure," says George Washington in his inaugural address, "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." No, ladies and gentlemen, morality requires sacrifice, sacrifice requires a motive, and religion alone can furnish adequate motives for all kinds of temperaments. Religion must furnish motives stronger than those that move to sin in order that a man may rationally decide for the right against the wrong, for the pure against the impure. Hence religion

must not be mere sentimentalism or probability. It must be founded in our rational nature and appeal with irresistible force to a power within us stronger than passion. Its truths must be clear and convincing, and man must be educated in them. This is the office, supreme and all-important to the interests of the individual, the family and human society, of the Christian Educator. Of course, I shall be told that this is not properly the office of the mere educator. The parent and the priest can alone enter the sanctuary gates of the heart; and the home and the Sunday-school are the places for Christian education. I say, ladies and gentlemen, that these are sacred and appropriate schools, but I say that experience clearly proves that they are not sufficient, that when you take from the great body of parents three classes—those who have not the time, those who have not the ability, and those who with time and ability, have not the inclination, very few will be left to attend to the vital duty of religious education. The Sunday-school held once a week is wholly insufficient and very precarious. No child could learn arithmetic or grammar by one weekly lesson, and yet the all-important subject on which time and eternity depend is supposed to be left to this precarious mode of teaching. Are chastity and honesty and obedience to law less important than arithmetic and grammar?

But it may be still further urged, let us by all means have the Christian Educator, or rather, to render the title less sectarian, the Moral Instructor—the man who, rising above all sectarianism, teaches only the great moral principles upon which all men agree, who, eliminating dogmas, confines himself to morals alone. This vague general talk has done great harm to morality. I have shown that dogmas of religion, absolutely certain and well inculcated, are essential to give motive to self-sacrifice, and hence to morality. As well expect the flower and fruit without the stem or root as expect morality without the doctrines that give it motive and power. In unsectarian moral education the teacher is supposed to avoid touching on any doctrine which might clash with the faith of his pupils or with that of their parents. Let me suppose, for illustration, a congress of these youths taking your places in this hall. They are sharp nineteenth, nearly twentieth century young people combining Yankee acuteness with Chicago push. I, a quiet non-sectarian moral instructor from placid Pennsylvania and friendly Philadelphia, appear before them, giving them permission to object to anything like sectarianism, which may perhaps, unconsciously appear in my moral instruction, and to ask questions in explanation. I begin my address, 'My dear young friends, fully impressed with the fact that I must avoid in my discourse any doctrine which may clash with the convictions of you or your parents, I shall, first of all, treat of a subject on which Pagans, Jews and Christians of all denominations entirely agree. I mean the voice within us that tells us that some things are right and some things wrong. This is the voice of conscience, which is the voice of God. "But," interrupts a smart young pupil amongst my auditors, "Who is God? What is God? Is He a person or only an invisible power, as my father thinks, and conscience, is it not the memory of perhaps a punishment received for doing wrong, as we see in the lower animals when they have been chastised and afterwards act as if conscious of guilt when they do something for which they had been chastised? Have animals consciences, sir?"

"I perceive," says the moral instructor, "that we have some atheists here: now, I come to instruct American Christian youth. Let the atheists, if such there be, retire. They require special treatment, and alone. Now, my dear Christian young men, I shall speak to you in a non-sectarian manner." "Christian young men," cries out a pale, intellectual young man, "my father is a taxpayer and a Hebrew, and he does not believe, of course, in Christianity. He thinks Christ at the very best, to have been an enthusiast, who fancied himself to be the Son of God. If this

instruction is to be non-sectarian and intended for all taxpayers, it cannot be Christian." "Well, young gentlemen," says the bewildered non-sectarian teacher, "I see the point, but this is a Christian country, and as I cannot be with Christ and Annas and Caiphas at the same time, let the Jewish boys leave; they also require special treatment. Now, thank Heaven, I have young American Christian boys to teach, boys who honor Christ as the Son of God." "Hold!" says a voice with a strong New England ring, "If by Son of God you mean that He was God, equal to His Father, the Great Almighty, I object, for my parents and I are Unitarians, from Boston, and I did not expect to have sectarian teaching inculcated in a purely non-sectarian school." Another crowd is dispersed, and the moral instructor, not yet entirely demoralized, proceeds with his lecture. "As I told you, conscience declares that some things are right and some things wrong, and that we shall be rewarded for doing the right and punished for the wrong.

Some believe that the punishment of a really bad man will be eternal, but as I am to be non-sectarian, I will not enter on that subject. "But, sir," interrupts a youth in the crowd, "it's a mighty important subject to know something about." "Well, replies the instructor, "suppose we say the punishment is eternal.' "Then," says the pupil, "that is sectarian doctrine, for my father is a Universalist preacher and thinks and teaches that the doctrine is monstrous and contrary to all that we know of God's mercy." "Well, then, suppose we say the punishment is just temporal and just proportioned to the crime, and after this temporary hell God will receive the soul into heaven." "Temporary hell," cries out one in the audience, "I declare that most sectarian doctrine, for a temporary hell where souls suffer for some time before they enter heaven sounds mighty like what Roman Catholics call purgatory." By this time the poor moral instructor begins to feel something like the pains of purgatory, with a fear that he may get farther south, if these youngsters so torment him. I might, ladies and gentlemen, continue this examination until the hall of the moral instructor would become vacant, as some one would be found to object to every dogmatic utterance of his. In vain will he cry out, "Why, young men, the very Pagans believed in God and his providence and future rewards and punishments. Can I not teach this much? "Yes, sir," some one answered, "if you propose to make us young Pagans. But the world is progressing. Dogmatism, which, as some one has happily said, is only puppyism fully matured, has had its day, and we must think for ourselves and act out our own nature as we please."

Now, ladies and gentlemen, what is to become of a generation thus unrestrained by the great religious element within, and the great God above them? With a mother's instinct, the Catholic Church, who knows the human heart, who has been looking into it for nearly two thousand years, sees and feels the danger, and makes every sacrifice to avert it. Hence she offers her religious orders of teaching men and women in every part of the world, who in poverty and chastity and obedience give themselves to teach not only the intellect, but the heart, and thus save humanity from its own fierce passions. She appreciates the sublime vocation of the Christian educator. If it be noble for the painter or the sculptor to reproduce on canvas or in marble some great work of God, what of him who fashions the young soul, and impresses more vividly on it the very image of God, who points out the glories of the starry worlds above us, and fears not to soar higher to the God of these worlds of light? The Christian educator who, in teaching the history of humanity and its civilization, points to the great central Figure of both—the glory of our humanity and the founder of our civilization—Jesus Christ. He fears not the charge of sectarianism when speaking of Him, his Lord and his God. He hangs the image of Him Crucified on the wall of the school-room, and points to it as the symbol of "the wisdom of God and the power of God."

Look at that gentle, consecrated virgin, the Sister-teacher, with her young pupils around her. She speaks to them of the truths of human science, teaches them most diligently what is necessary to be known to fit them for their position in life, and then, as her heart glows and her eye brightens and her voice is tremulous with emotion, she speaks of Him whom she loves, to whom and to whose little ones she has given her young heart and bright intellect. She speaks of love and loyalty towards Him—of purity, of mastery of the passions. She is herself the living sermon which must leave its indelible impress on the hearts of her pupils. The Catholic Church, with a maternal instinct for the preservation of the spiritual life of her children, knows no sacrifice too great to be made for their religious instruction. You behold the result. Thousands of school-houses surmounted by the cross, and second only in importance to our churches, are seen throughout the land. Many religious orders of men and women are devoted to the same work. You behold at this Columbian Exposition some of the visible results of this remarkable self-sacrifice for the cause of education. You see how charity can do more than gold.

Therefore, ladies and gentlemen, to sum up what I have said to you; because the vocation of the Christian educator is to the human intellect and includes all that is glorious in the vocation of the purely secular teacher, because in addition to all this it has a mission to the human heart, to the great religious element in man, to man in his entirety, because it elevates him at once to the plane of the supernatural, and by restraining passion, makes him the best individual and the best citizen; because it clarifies and strengthens conscience, which in a country like ours, where external control is so gentle, should act as a strong internal ruler; because unsectarian generalities and mere sentiment can never affect the passions so as to really master them, and only the truths taught by the Christian educator can effect this; therefore, am I not safe in concluding that the vocation of the Christian educator in this free land, and in this progressive nineteenth century, is one of supreme importance to the individual, to the nation, and to humanity?

The band then rendered a medley of American airs by Catlin.

Archbishop Feehan, in introducing Hon. Morgan J. O'Brien, said:

I now have the pleasure of introducing the Hon. Morgan J. O'Brien, of the Supreme Court of New York, who will speak to you upon "What Catholics have done for Education in the United States."

ADDRESS OF HON. MORGAN J. O'BRIEN, SUPREME COURT, NEW YORK STATE.

What Catholics Have Done for Education in the United States.

Among the manifestations of God's creative power in this world man occupies the first place, not alone that he is the greatest and highest, but principally because of his moral nature and ultimate destiny.

This idea of his position and destiny is the characteristic distinction between his status under a Pagan and under a Christian civilization. Under the former, where the State was everything and the individual nothing, man had no rights which the State need respect.

The Christian idea of individual responsibility and glorious destiny has not only fixed the relative rights of a citizen toward his government, but has covered our land with asylums for the sick and aged, infirm and decrepit, which were unheard of under a Pagan civilization.

The progress made in the march of civilization is in nothing more marked than in the recognition of individual rights and duties. Man's past and present reads like a book on astronomy. Once astronomy considered the stars as mere fixed points of light, placed in space and without relation to other heavenly bodies; now it studies them, determines their size, movements, and the revolution of their planets. Astronomy now knows that each star has its relative place, performs its particular functions under given laws, gives out its light to illumine earth and space and aids in producing that life and beauty which make up the harmony of ten thousand worlds.

So since the Pagan times when death was thought to be annihilation, we know that man's use and function is to be witness of the glory of that God, who is the creator of these stars and numberless worlds, and to advance that glory by his reasonable obedience and resultant happiness.

In determining, therefore, the benefits of any system, either of religion or education, it must be judged not alone by its effects or results upon man in his connection with what transpires about him here, but also by its influence upon his ultimate destiny.

This dual relation to time and eternity, though susceptible, in the abstract, of separate treatment and consideration, cannot, in the concrete, be dissevered, any more than can the body and soul.

Man's rights and duties, whether considered as an individual, as a member of the family, or that greater society known as the State, cannot be correctly determined without bearing this fact constantly in mind. What changes this wrought in men's lives, what transformations effected in nations, is most strikingly shown by contrasting Pagan and Christian civilization. The problem of life, the mystery of death, unknown to Pagan people, and the source of perplexity to the greatest sages and philosophers were solved, and are now in the possession of the poorest and most illiterate in Christendom. No longer left to the caprice of passion, this knowledge elevated man's dignity and position, and no longer left to journey from the cradle to the grave in doubt and uncertainty, he became infused with new blood, inspired with new hopes, and stood firmer, erect on God's footstool, with eyes ever fixed on his eternal home.

It would be both interesting and instructive to trace the influence that this knowledge of his dual relation to the here and the hereafter exerted upon man's condition and action, crystallizing in that Christian-civilization which is now the heritage of all. It would exceed, however, the object, scope and expected limits of this paper, which will deal with it so far only as may be essential to answer the question presented for our consideration, viz.: What have the Catholics done for education in the United States?

There can be no question of more vital importance to the American people than this: How are children, who, within a few years are to be trusted with the responsibility of citizenship, and the destinies of the nation to be educated? The growth, development and prosperity of the State depends on the intelligence of the people.

Educational institutions may be divided into primary and secondary; the former embraces public, parochial and similar schools, devoted to elementary education, while secondary institutions comprise colleges and universities. Leaving out of view the religious feature, which we will discuss hereafter, and contrasting, from a secular standpoint, Catholic colleges and universities with other denominational or non-sectarian colleges, so-called, we are forcibly struck with how favorable, taking the past, is the comparison. Without means, without subsidies, without rich or influential friends, amidst trials and tribulations that would have excused failure, they have grown, flourished and multiplied, until to-day, we possess colleges and universities where every ambition for the most advanced higher education can be satisfied. The abundant money and

resources of other colleges is equalized by the superiority, as a rule, of the faculty of Catholic colleges.

But when we come to consider our parochial as compared to the public schools, then the results are remarkable. That the public schools, in their appointments, in their completeness and in their system and methods of instruction, are superior, must be conceded. But it should be remembered, that though the parochial school dates back forty years, it has only been within the past twenty years that Catholics have been in a position to devote to their advancement either time, money or effort. Yet the statistics show that there are between 700,000 and 800,000 in our parochial as against seven to eight millions in the public schools. In addition, there are many orphanages, children's homes and similar institutions, whose inmates receive a Catholic elementary training. So that, if we take the number of children of school age, it will be found, taking our entire population, that the per centage, as between Catholic and public schools, is greater in favor of Catholic.

When we remember that this involves the double burden of building and maintaining our own schools, besides contributing, in the way of taxation, to public instructiou, the result is not only extraordinary, but is evidence of a deep-seated and sincere belief in the necessity of Catholic Schools and Catholic Education.

We could continue our comparison and show that the education thus provided, regarded solely as secular education, equips the pupil with as good a mental training and intellectual equipment to contend for a successful position in life, as that furnished by other schools, public or private. But no idea of comparison, antagonism or competition, or even ambition to provide a better secular education, induced the establishment of the various Catholic schools, colleges and universities throughout our country. We recognize the necessity and utility of public schools and public instruction. These are essential for the safety and permanence of our country, needful to make intelligent citizens, and, for those who are indifferent or opposed to religion and education going hand in hand, or are opposed to religion, or who are indifferent to both the education and religion, and would neglect, were it not for the State, the obligation imposed upon them as parents to properly educate their children, as well as those who, with means, ability and disposition, are able to provide a thorough religious training otherwise, the public schools are highly necessary and beneficial. It is, therefore, a mistake to assert that Catholics are opposed to public schools. Gladly would we avail ourselves of their great advantages, willingly would we lay down the burden of maintaining separate schools, if this could be done without the sacrifice of principle. If conducted after the plan of the National School System of Ireland, or upon the denominational plan of Canada, which permits religious training, then could we conscientiously give up our own schools. We recognize their necessity, efficiency and usefulness for classes, some of which have been, and others which might be, enumerated, but they do not come up to the requirements of what, in a Catholic view, is essential to a true and sound education. Not the mind alone, but the heart, and the whole man, must be trained, because we accept alone as the true definition that given by Webster, according to whom to educate is "to instil into the mind principles of art, science, morals, religion and behavior." "To educate in the arts is important, in religion indispensable." As said Our Holy Father, "He who, in the education of youth, neglects the will, and concentrates all his energies on the culture of the intellect, succeeds in turning education into a dangerous weapon in the hands of the wicked. It is the reasoning of the intellect that sometimes joins with the evil propensities of the will, and gives them a power which baffles all resistance."

It is, therefore, in the language of Cardinal Manning, that we insist: "that a Christian child has a right to a Christian education, and a Catho-

lic child to a Catholic education." There is nothing new in this definition of education, which has not only been consistently maintained by Catholics under every form of government, but has received the sanction and endorsement of some of the most eminent Protestant writers and thinkers who have spoken of the dangers attending education without religion.

Although we have, considering the difficulties, obstacles and lack of means, just cause for pride in the number of our schools, colleges and universities providing as they do, for fully eight hundred thousand pupils, with well equipped and disciplined teachers and professors, who have sent forth young men who have successfully battled in every walk and profession of life for the world's highest honors, it is not in any or all of these that we find our chief pride and glory, or on which we rest our just claim to the gratitude of our fellow-countrymen in what we have done for education.

Though we had for lack of means, been powerless to accomplish what has been achieved, nevertheless, the principle which has stimulated us to spend millions of dollars, to sacrifice the life and ambition of thousands of our Catholic teachers, to assume the burden of a double taxation would carry us on, stimulate us with the zeal and courage to carry to a successful issue a work that must redound in the greatest benefits to the individual and the permanent welfare of our country. It has never been questioned but that the safety of a Republic rests upon the virtue of its citizens, just as monarchies are sustained by strong central governments, supported by large standing armies, and in which the governing principle is force. The world knows but two principles of government, one the power of the sword, sustained by the hand that wields it, the other the power of law, sustained by a virtuous and intelligent public opinion. "Or, differently expressed, there is the principle of force and the principle of love."

Whilst intelligence, therefore, is a necessity, and tends to promote virtue and eradicate vice, besides qualifying a man for citizenship, it still remains true that virtue is essentially based on religion. There may be individuals peculiarly endowed, who may be exceptions, but it can be truly stated, as a rule, that intelligence may make a brilliant, but can never make a virtuous people. As well may we expect a tree torn up by the roots, and thrown on the wayside to grow and blossom, as to expect that virtue, separated from religion, can survive. The ages and nations that produced a Plato, an Aristotle and a Cicero were noted for the intelligence, not alone of a few, but of the entire people. But what of their virtue? No picture brush could paint, or pen describe, could ever color the frightful moral condition of Greece and Rome, the two greatest and most intelligent nations of antiquity. The history of those nations, as well as the study of all the civilizations known to man, bear striking testimony to that oft quoted, but profound expression of Washington, the Father of our Country, who, in his farewell address, said: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle,"

And our own beloved Cardinal Gibbons, in his admirable book, "Our Christian Heritage," justifies the summary that "every philosopher and statesman who has discussed the subject of human governments has acknowledged that there can be no stable society without justice, no justice without morality, no morality without religion, no religion without God." And in this place I cannot forbear quoting from the same eminent author his eloquent description of religion and its salutary and far-reaching influences: "Religion is anterior to society and more enduring than governments, it is the focus of all social virtues, the basis of public morals, the most powerful instrument in the hands of legislators, it is stronger than self-interest, more awe-inspiring than civil

threats, more universal than honor, more active than love of country—the surest guarantee that rulers can have of the fidelity of their subjects, and that subjects can have of the justice of their rulers; it is the curb of the mighty, the defense of the weak, the consolation of the afflicted, the covenant of God with man, and, in the language of Homer, it is "the golden chain which suspends the earth from the throne of the eternal."

Religion, however, it may be asserted, is the proper theme for the church or home, but has no place in the school. That churches and the teaching of Christian homes do much to foster and promote religion must be conceded, but, generally speaking, churches are more potent in maintaining religious convictions already formed than successful in the inculcation of religion in children. Hence their greater utility for adults than for children. The benefits of a Sunday-School or of home training cannot be over-estimated, but what impracticable difficulties are there in the way of their ever being so arranged as to produce the desired results, for the great mass of our children, either because of the small time devoted each week in the Sunday School or the limited number that ever receive a thorough religious training at home.

That churches, Sunday-schools and home influence have not been as far-reaching as demanded by the religious wants of the people or nation, may be conclusively shown by dwelling for a moment on the past and present religious condition of our country. Those who founded our colonies, as well as our Revolutionary forefathers, were religious men. Physically rugged and hardy, they were imbued with strong religious convictions that influenced their every act. They came over a trackless ocean, and cut a way through impenetrable forests, and through their religion, intelligence and courage, established society and government and laws, and, after finally throwing off a foreign yoke, laid deep the foundations of a constitutional republic that is seemingly destined to be the foremost nation of the world. Are we acting up to the spirit, the principles, the traditions of the past? Are we advancing or retrograding? To assert that, having advanced morally to a certain point, we can then remain stationary, is to utter an absurdity, for a nation can no more remain morally passive than can a man; he is bound to go on and upward or to go on and downward.

That, in material prosperity, we have made giant strides is apparent. Our towns, cities and states have increased and multiplied. Men have amassed wealth running into the millions and hundreds of millions. Our corporations are striding a continent, but are we not equally accursed by incipent pauperism and discontent, do we not know that thousands are deprived of the very necessaries of life, deprived of the benefits of education, religion and civilization, deprived of the very blessings which our Constitution guarantees, and which God seemingly intended for every man, woman and child in our land?

Has not agnosticism, materialism, infidelity and other forms of irreligion been as rapidly augmented as our national prosperity? Has not polygamy, under the form of Mormonism, or lax divorce laws, alarmingly increased? Have we the same spirit of public or private virtue that prevailed in the early days of the Republic? Have not immorality, gambling, intemperance, breaches of private and public trust, become prevalent among our citizens?

The fact, therefore, stands prominently forth that virtue has decreased in proportion to the destruction of the religious sentiment among our people, and it requires no prophet to tell what must be the inevitable end if some check to the rapid inroad of irreligion be not found. Kingdoms, empires and republics, some of which in territorial aggrandizement were larger than our own, some obtaining an intellectual supremacy which yet commands the admiration of the world, have, at times, glistened along the past only to be extinguished and to fade as

utterly as the vivid glories of the sunset. Shall our country, whose glory and prosperity are linked with every fibre of our hearts, whose foundations were laid so deep and strong, which through the heroism and patriotism of our fathers has given to the world a government so adjusted as to satisfy the highest and noblest demands of social and civil life, is this, through our indifference or folly, to repeat the history of nations which have fallen to rise no more? We believe that more of man's destiny has been committed to our country than to any other nation in Christendom.

But we know that nations, like men, may live to the fullness of their time, or perish prematurely for want of guidance or through internal disorders. Viewing, therefore, the causes which threaten our national existence, most if not all of which are directly traceable to moral decadence among our people, may we not profitably inquire into the remedy for these evils? That these have grown and increased, in spite of the influence of churches, and the possibility of children being given a religious training at home, is evident from the present social conditions.

That they could not be so alarmingly increased, augmented or prevalent, were our people as virtuous now as in the past, we think equally demonstrable. It is conceivable that even a highly educated and intelligent people may be both corrupt and immoral, as shown in the history of Greece and Rome, but it is a contradiction in terms to assert that any people with deep-seated religious convictions, based on Christ's teachings, can ever be any but a virtuous people. Catholics regard, therefore, the proper religious training of their children as essential, not only for moral perfection in the individual and in the family, but equally necessary to the formation of virtuous and patriotic citizens. Catholics regard the teachings of religion as of paramount importance to the individual and the State, and, to that end, have earnestly and conscientiously labored to adopt the most effective means of securing it.

We rightly view youth as the seed-time of life. If the ground is then tilled and watered and sown with good seed the perennial flowers of religion and virtue will bloom in the summer's sun, and their sweetness and perfume continue until winter's snow shall linger and be dissolved in the lap of an eternal spring.

Experience, human nature, the necessity of first, as lasting impressions, all teach that the seat of all that is good and bad the source of virtue as well as vice—the human heart—shall receive the same continuous, devoted and consistent training as the human mind. The error of delaying this work, or having it imperfectly done, is fraught with such terrible consequences to the individual, the family and the State, that Catholics regard religious as superior in its claims to mere mental training. If we would, therefore, ask what have Catholics done for education, we would answer, though we might point with pride to the number and character of our schools, colleges and universities, that we have joined in holy wedlock religion and education in conformity to the eternal decrees and fitness of things; that we have produced teachers who have consecrated their lives to the work of the Divine Master, laboring to lift not only our minds but our hearts, who have struggled to emancipate us from the encroachments of a debasing materialism, who daily teach us there is something in life higher, better and more important than commerce and wealth, than poetry, eloquence and song, that spiritual life which holds us responsible for what we may do while here and accountable at last to the final Judge.

In our schools, therefore, there is taught all that is taught in others and something more. They teach not only the geography of this, but of the world beyond.

How important and beneficial such an education is, both to the in-

any other reason, that I have presumed to present myself before this audience.

I will say that I am persuaded that our Catholic educational system is great proof of the vitality of our religion here in the United States, more than anything else we have done or are doing. The sacrifices we make, and the success with which we meet, in giving to nearly a million of Catholic children, an education which is at once intellectual, moral, physical, and religious, proves the living force of our faith. We do that at the sacrifice of money; we do it because the people—the multitude of Catholics are in sympathy with us.

It is the fashion to talk as though bishops and priests exercised an almost omnipotence over the people. I tell you where a mighty achievement, such as the Catholic educational system of the United States, exists, it does not exist through the power of the priesthood alone; it exists because the great heart of the people beats God-ward. The people stand back of us. The hundreds of thousands of young women, who go forth from happy homes, turning away from worldly love and domestic bliss, go, believing that it is a God-like thing to rear children for Heaven, even as it is a holy thing to bring them forth to be citizens and patriots here on earth.

This system of ours is an opportunity of our religious life. What does "America" mean? It means boundless opportunities. That is the only meaning I have for America. If it be better than any other land, it is because here is a fuller opportunity to bring forth whatever makes man God-like—what makes him intelligent, moral, religious, praying, true, loving, beautiful and fair—opportunity. That is America.

Freedom is but an opportunity to make one's self a man or a woman. Wealth is but opportunity for larger life. Physical strength is but opportunity to to bring out the spirit of man, which is like God.

Here (holding in right hand a cablegram) the wires have flashed across the ocean the glad tidings that Home Rule has passed.

What, in the name of God, is Home Rule but opportunity for Ireland and Irishmen to come out before the world and free themselves?

But I am not going to make a speech.

I wish to have the privilege of introducing to this audience Mrs. Isabella Beecher Hooker, who is to greet you in the name of the Lady Managers of the World's Fair.

MRS. ISABELLA HOOKER'S ADDRESS.

Holy fathers—beloved sisters—of the Holy Mother Church: I greet you first in my own name, because I come of a family that believes in freedom—in the right of speech, in the right of thought, and in that deep love for religion and morality for which this mother church is found throughout the centuries. If our Board of Lady Managers were in session I am sure they would have, in a body, officially, welcomed you to the gates of this beautiful White City.

Mrs. Hooker concluded her remarks with the following lines:

"I think when I read that sweet story of old,
How Jesus came among men;
How he took little children as lambs to his fold,
I wish I had been with Him then.

"I wish that His hands had been placed on my head;
That His arms had been thrown around me;
That I might have seen His kind looks when He said:
'Let the little ones come unto Me.'

"But still to His footstool in prayer I may go,
And ask for a share of His love;
For if I thus earnestly seek Him below,
I shall see Him and hear Him above.

"In that beautiful place He has gone to prepare
For all who are washed and forgiven,
And many dear children are gathering there,
For of such is the kingdom of Heaven."

All then rose and sang the Te Deum (Holy God, We Praise Thy Name), to an organ accompaniment by Mr. Harrison Wilde, after which the audience adjourned to visit the Catholic Educational Exhibit in the southeast gallery of the Manufactures and Liberal Arts Building.

On the stage were the following prelates, clergy and persons:

Mt. Rev. P. A. Feehan, Chicago.
Mt. Rev. P. J. Ryan, Philadelphia.
Mt. Rev. J. J. Hennessy, Dubuque.
Mt. Rev. F. J. Katzer, Milwaukee.
Rt. Rev. J. Lancaster Spalding, Bishop of Peoria and President Catholic Educational Exhibit.
Rt. Rev. M. J. Burke, St. Joseph, Mo.
Rt. Rev. J. Janssens, Belleville, Ill.
Rt. Rev. Silas Chatard, Vincennes.
Rt. Rev. Thos. Heslin, Natchez, Miss.
Rt. Rev. C. B. Maes, Covington, Ky.
Rev. Canon Bruchesi, Commissioner for the Province of Quebec, Catholic Educational Exhibit.
Rev. Father McGuire, Chicago, rector St. James' school.
Rev. Brother Maurelian, F. S. C., Secretary and Manager Catholic Educational Exhibit.
Rev. Bro. Paulian, F. S. C., president Christian Brothers' College, St. Louis, Mo.
Rev. Bro. Emery, F. S. C., Assistant Provincial Christian Brothers.
Rev. Bro. Felix, F. S. C., Vice-President Christian Brothers' College, St. Louis, Mo.
Rev. P. J. Muldoon, Chancellor of the archdiocese of Chicago.
Ex-Gov. Hoyt, of the Bureau of Awards.
Dr. S. H. Peabody, chief of Liberal Arts.
Hon. Morgan J. O'Brien, New York.
Hon. Thomas Gargan, Boston.
Hon. Jno. Hyde, Chicago.
Prof. J. E. Edwards, Notre Dame University.
John D. Crimmins, New York.
Rev. Andrew Morrissy, Pres. Notre Dame University, Notre Dame, Ind.
Gen. John Eaton.
Mrs. Isabella Beecher Hooker and Mrs. Mulligan, of the Board of Lady Managers.

A very large number of the Reverend Clergy, Brothers of Teaching Orders, and about 900 members of the various sisterhoods were in the Auditorium.

An effort was made to secure the names of all of the Reverend clergy present. The following names were obtained:

Rev. F. X. Antill, C. M., Chicago, Ill.
Rev. B. Baldi, O. S., Chicago, Ill.
Bro. Baldwin, F. S. C., Chicago, Ill.
Rev. J. A. Balthasard, Quebec, Can.
Rev. F. J. Barry.
Rev. M. E. Begley, Boston, Mass.
Rev. Alphonsus Bergeur, O. S. F. Quincy, Ill.
Rev. A. L. Bergeron, Chicago, Ill.
Rev. Alfred Belanger, C. S. V. Chicago, Ill.
Bro. Bernard Leimkuhler, Dayton, O.
Rev. Mariames Beyerle, O. S. B. Decatur, Ala.
Rev. P. J. McDonney.
Rev. C. A. McEvoy, O. S. B.
Rev. S. P. McDowell, Chicago, Ill.
Rev. Thos. McLaughlin, Whitehall, N. Y.
Rev. P. A. McLaughlin, Chicago, Ill.
Rev. Thos. McMillan, New York, N. Y.
Rev. D. J. McNamee, Aurora, Ill.
Rev. C. Mahe, Lake Providence, La.
Rev. Bede, Maler, O. S. B., St. Meinrad's Abbey, Ind.
Rev. Thos. F. Mangan, Joliet, Ill.
Bro. Max, Chicago, Ill.
Rev. M. Meagher.

Rev. P. L. Biermann, Chicago, Ill.
Rev. B. Biermann, Newport, Ky.
Rev. Francis Bobal, Chicago, Ill.
Rev. G. Boll, Crete, Neb.
Rev. J. B. Bourassa, Pullman, Ill.
Rev. J. A. M. Brosseau, Montreal, Can.
Rev. P. R. Bulfin, Chicago, Ill.
Rev. P. F. Burke, Philadelphia, Pa.
Rev. Edm. Byrnes.
Bro. Calixtus, F. S. C.
Rev. T. F. Galligan, Chicago, Ill.
Rev. Louis A. Campbell, Austin, Ill.
Rev. J. J. Carroll, Chicago, Ill.
Rev. J. P. Carroll, Dubuque, Ia.
Rev. J. J. Cassidy, Brooklyn, Ia.
Rev. J. F. Clancy, Woodstock, Ill.
Rev. P. A. Clancy.
Rev. N. Chartieu, Canada.
Rev. J. Chundelak, Omaha, Neb.
Rev. P. P. Cooney, C. S. C. Notre Dame, Ind.
Rev. M. J. Corbett, S. J., Chicago.
Rev. R. Coyle, Jamestown, N. Y.
Rev. M. T. Crane, Avoca, Pa.
Rev. H. Crevier, O. S., Chicago, Ill.
Rev. John H. Crowe.
Rev. Delisle, Quebec.
Rev. Dr. DeParadis, Coal City, Ill.
Rev. J. J. Denison, Chicago, Ill.
Rev. Jno. Dogherty, Norfolk, Va.
Bro. Domuan, F, S. C.
Rev. M. J. Dorney, Chicago, Ill.
Rev. N. Dreher, Chicago, Ill.
Rev. Thos. Drum, A. D.M., Mullinga, Ireland.
Rev. E. J. Dunn, Chicago, Ill.
Rev. J. F. Durin, W. De Pere, Wis.
Rev. C. J. Eckert, Chester, Ill.
Bro. Edward, F. S. C.
Rev. Jno. Egan, Belwood, Ill,
Bro. Fidelian, F. S. C., Chicago, Ill.
Rt. Rev. Mgr. Fetu, Quebec, Can.
Rev. Jno. S. Finn, Chicago, Ill.
Rev. Bro. Fink, Chicago, Ill.
Rev. P. Fischer, Chicago. Ill.
Rev. C. P. Foster, Joliet, Ill.
Rev. J. E. Foucher, C. S. V. Quebec, Can.
Rev. Cyrille Fournier, C. S. V.
Rev. T. J. A. Freeman, S. J., New York.
Rev. J. Friolo.
Rev. Jas. A. Gallagher, Clinton, Ia.
Rev. J. B. Galvin, Boston, Mass.
Rev. G. C. Gamache, Detroit, Mich.
Rev. J. Gernest, Southbridge.
Rev. Geo. Geigler, D. D. West Burlington, Iowa.
Rev. Jos. Glenon, Hyde Park.
Rev. Bro. Geo Meyer, S. M., Dayton, O.
Rev. Jos. Molitor, Chicago, Ill.
Rev. N. J. Mooney, Chicago, Ill.
Rev. P. C. Moormann, Chicago, Ill.
Rev. E. M. Nattini, Council Bluffs, Ia.
Rev. Maximilian Neumann, O. S. F., Chicago, Ill.
Rev. P. Prokop Neuzil, O. S. B.
Rev. M. Nevin.
Louis E. Newell, S. J., Chicago, Ill.
Rev. Pius Niermann, O. S. F., Chicago, Ill.
Rev. P. Nolte, O. S. F., Chicago, Ill.
Rev. J. Van den Noort, Putnam, Conn.
Rev. A. Numicki, South Chicago, Ill.
Rev. M. J. O'Dwyer.
Rev. T. F. O'Gara, Wilmington.
Rev. Thos. O'Neil, S. J.
Rev. A. O'Neill, S. J., Chicago, Ill.
Rev. Jos. H. O'Niell, Philadelphia, Pa.
Rev. Denis T. O'Sullivan, Woodstock, Md.
Rev. M. O'Sullivan, Chicago, Ill.
Rev. W. J. Peil, Manitowoc, Wis.
Rev. H. Picherit, Vicksburg, Miss.
Bro. Pius, F. S. C., Chicago, Ill.
Rev. F. S. Plante, Minneapolis, Minn.
Rev. V. E. Richmond.
Rev. M. J. Regan, C. S. C.
Rev. P. H. Riley, Cambridgeport, Mass.
Rev. D. J. Riordan, Chicago, Ill.
Rev. E. V. Rivard, C. S. S., Bourbannais, Ill.
Rev. Ant. Rossbach, Cassville, Wis.
Rev. A. Rousseau.
Rev. Jos. Ruesing, West Point, Neb.
Rev. F. J. Saxer, Chicago, Ill.
Rev. J. M. Schafer, Chicago, Ill.
Rev, A. P. H. Schacken, Patterson, N. J.
Bro. Bernard Schub, Chicago, Ill.
Rev. Benj. Schmittdiel, Monroe, Mich.
Rev. Thos. Scully, Boston, Mass.
Rev. Jos. Selinger, D. D.
Rev. Jas. Sheil.
Rev. T. E. Shields, St. Paul, Minn.
Rev. A. Snigurski, Chicago, Ill.
Rev. J. R. Slatterly, Baltimore, Md.
Rev. E. M. Smith, Chicago, Ill.
Rev. Anthony B. Stuber, Cleveland, O.
Rev. J. J. Sullivan, California.
Rev. A. J. Thiele.
Rev. D. A. Tighe, Chicago.

Rev. J. J. Gormully, Renovo, Pa.
Rev. F. E. Hannigan, New York.
Rev. J. A. Hamel.
Rev. Wm. Hein, O. S. B. Chicago, Ill.
Bro. Geo. Heintz.
Rev. G. D. Heldmann, Chicago, Ill.
Bro. Henry, S. M. Chicago, Ill.
Rev. W. S. Hennessy, Chicago, Ill.
Rev. N. J. Hitchcock, Chicago, Ill.
Rev. M. J. Hoban, Scranton, Pa.
Rev. J. E. Hogan, Harvard, Ill.
Rev. P. N. Jaegar O. S. B.
Rev. Alex. Jacovits, Greek Priest, Streator, Ill.
Bro. John, S. M.
Bro Joseph, F. S. C.
Bro. Julius, F. S. C.
Bro. Justinian, Chicago, Ill.
Bro. Albert Kaiser, Chicago, Ill.
Bro. John Kautz.
Rev. H. B. Kelley, Marengo, Ill.
Rev. Chas. S. Kemper, Nat'l Military Home, Ohio.
Rev. John F. Kemper, Adair, Ia.
Rev. W. Kockuik, O. S B. Chicago, Ill.
Bro. Chas. Koetzner, Chicago, Ill.
Bro. Jos. A Kress, Chicago, Ill.
Rev. A. La Chance.
Rev. D. I. Lanslot, O. S. B. Pawhuska, O. T.
Rev. D. J. Larkin, Dayton, Tenn,
Bro. Jos. Lattner, Chicago, Ill.
Rev. Bro. Leo, F. S. C., Feehanville, Ill.
Rev. J. S. La Sage, Brighton Park, Ill.
Rev. M. J. Lochemes, St. Francis, Wis.
Rev. M. Tatu, Quebec, Can.
Rev. August Tolton, Chicago, Ill.
Rev. B. Torka, O. S. F., Harbor Springs, Mich.
Rev. F. J. Van Antwerp, Detroit, Mich.
Rev. H. G. Van Pelt., Chicago, Ill.
Rev. E. J. Vattermann, Ft. Sheridan, Ill., (U. S. Army).
Rev. Dominie Wagner, St. Joseph, Mo.
Rev. John A. Waldron, Dayton, O.
Rev. J. T. Walsh, Stanford, Conn.
Bro. Mart. Werheburg, Chicago, Ill.
Bro. Willebrord, O. S. B., Muscogee, Ind. Ty.
Rev. J. H. O'Neil, Philadelphia.
Rev. J. B. Galvin, Boston.
Rev. J. Chundelak, Omaha, Neb.
Rev. J. P. Carroll, Dubuque, Ia.
Rev. J. A. Balshsard, Quebec, Can.
Rev. J. E. Foucher, Quebec, Can.
Rev. V. Chartier, Quebec, Can.
Rev. John T. Walsh, Stamford, Conn.
Rev. D. F. Dunn, Depere, Wis.
Bro. Abban, F. S. C.
Bro. Adjutor, F. S. C., Chicago.
Bro. Adjutor, F. S. C., New York.
Bro. Ambrose, F. S. C., Chicago.
Bro. Andrew, F. S, C., Chicago.
Bro. August, Chicago.
Bro. Quintinian, New York.
Rev. J. McCarthy.
Rev. Canon McCarthy, Ottawa, Can.
Rev. C. McCarthy, Cahvicireen, Ireland.
Rev. R. F. Sylvester, O. S. F., Superior, Wis.

The train conveying His Eminence Cardinal Gibbons, Bishop Phelan, of Pittsburgh, and other distinguished prelates, arrived too late to enable them to attend the exercises, very much to their regret.

Very many letters were received, explaining that previous engagements would prevent their arriving in Chicago in time for the exercises, and expressing regret at being unable to attend. Among those whose letters are on file are the following:

Mt. Rev. P. W. Riordan, D.D., archbishop of San Francisco.
Mt. Rev. J. B. Saltpointe, D.D., archbishop of Santa Fe, N. M.
Rt. Rev. Henry Joseph Richter, D.D., bishop of Grand Rapids.
Rt. Rev. Wm. Geo. McCloskey, D.D., bishop of Louisville.
Rt. Rev. Denis M. Bradley, D.D., bishop of Manchester.
Rt. Rev. John Phelan, D.D., bishop of Pittsburg.
Rt. Rev. Stephen Vincent Ryan, C.M., D.D., bishop of Buffalo.
Rt. Rev. J. O'Sullivan, D.D., bishop of Mobile.
Rt. Rev. James Augustine Healy, D.D., bishop of Portland.
Rt. Rev. Ignatius Frederick Horstman, D.D., bishop of Cleveland.

Mt. Rev. John Joseph Williams, D.D., archbishop of Boston.
Mt. Rev. Francis Janssens, D.D., archbishop of New Orleans.
Rt. Rev. John J. Kain, D.D., coadjutor archbishop of St. Louis.
Mt. Rev. Michael A. Corrigan, D.D., archbishop of New York.
Rt. Rev. Henry Cosgrove, D.D., bishop of Davenport.
Rt. Rev. Theophile Meerschaer, D.D., vicar apostolic of Indian Ty.
Rt. Rev. Henry Gabriel, D.D., bishop of Ogdensburg, N. Y.
Rt. Rev. Joseph Rademacher, D.D., bishop of Nashville.
Rt. Rev. M. F. Burke, D.D., bishop of St. Joseph.
Rt. Rev. Richard Scannell, D.D., bishop of Omaha.
Rt. Rev. James Ryan, D.D., bishop of Alton.
Bro. Justin, New York.
Rt. Rev. Thos. D. Beaven, D.D., bishop of Springfield.

From Canada:

Cardinal Tachereau, archbishop of Quebec.
Mt. Rev. L. M. Begin, archishop of Cyrene.
Mt. Rev. C. E. Fabre, archbishop of Montreal.
Mt. Rev. J. T. Duhamel, archbishop of Ottawa.
Rt. Rev. L. C. Morean, bishop of Hyacinthe.
Rt. Rev. Max Decelle, bishop of Druzipora.
Rt. Rev. A. A. Bloris, bishop of St. Germain de Rimouski.
Rt. Rev. L. F. Laflache, bishop of Three Rivers.
Hon. L. P. Petterer, secy. Province of Quebec.
Mgr. E. U. Archambault, Montreal.
Abbe Roulian, Quebec.

Vicar-General F. Bourgeault, Montreal, and other Rev. Clergy sent letters of regret, that they were unable to attend and of expressed assurance of full sympathy with the great cause of Catholic education.

Many prelates and clergy called at the Catholic Educational Exhibit and expressed regret that they had not been able to attend.

PRESS NOTICES.

Education Day and the Congress.

The New World this week devotes a large amount of its space to reports of the two great Catholic events of this and last week, Catholic Education day and the Catholic Columbian Congress. We regret that we cannot devote more space to them than is at our disposal. Catholic Education Day was celebrated on last Saturday, and the Catholic Congress opened on Monday of this week. There has already been one Catholic Congress in the United States the present one is the second. But Catholic Education Day was never before celebrated in the United States—nor in any other country. It would be impossible this year but for the existence of the Catholic Educational Exhibit, and this exhibit would be impossible but for the World's Fair. No one can tell when a World's Fair will again be held in the United States, but Catholic Congresses may be held as often as our Catholic people determine to have them.

This will explain the priority and preference we give to the report of Catholic Education Day in this issue of The New World. But another and stronger reason justified us, which is this: Catholic Education Day was the celebration of the success may we not say triumph? of Catholic education in the United States. It was the celebration of the triumph of our Catholic schools, and by our Catholic schools we mean every one of our Catholic educational institutions, from the kindergarten to the university. It is by our Catholic schools, Catholic congre ses are made possible. Without our Catholic schools there could not be a Catholic congress in the United States. Our people would be so uneducated, so ignorant, that they could not conceive of a Catholic congress, or they would be so indifferent to the needs of the Church in our country, so de-Catholicized, let us say, that they would never think of holding a Catholic congress.

The Catholic Congress that is now in session in Chicago is the result, the consequence, the fruit of Catholic education. The men who conceived it and the men who are now directing it, as well as those who compose it, are men who, all of them are imbued with the spirit of Catholic education; and many, if not most of them, received in Catholic parochial schools, colleges and universities the talents, the abilities and the spiritual force which they display in this great Catholic Congress.

We devote to reports of the Catholic Congress as much space as possible this week, and we hope to devote to it much more next week. But we make the statement candidly, that, notwithstanding its great importance, we would exclude every line of it from our columns this week, were it necessary to do so in order to make room for the report of Catholic Education Day. The proceedings of last Saturday within the grounds of the World's Columbian Exposition, in the presence of more than eight thousand of the Catholic *elite* of the United States, was the greatest, the most imposing and impressive manifestation of the love of American Catholics for education that this country has ever seen. And besides this, it was a declaration, in the presence and hearing of our non-Catholic fellow-citizens, that the Catholics of the United States demand Christian education, and that, regardless of cost to them, they will have no other education, except when forced by circumstances of direct necessity.

What stores of strength and spirits the teachers of our Catholic schools took home with them from Festival Hall last Saturday cannot be measured, even by themselves. How the hearts of the pastors must have been cheered, and how their determination to do more and more for the Christian education of our children must have been strengthened by the glorious manifestation they witnessed of the determination of the Catholic laity of the United States to be loyal to the principle of religion in education!—*Editorial New World, Chicago.*

An Authoritative Expression.

The Parliament of Religions was prefaced yesterday with Catholic Education Day. The hierarchy of the Roman Catholic Church presided in Festival Hall over an imposing scene, the audience comprising large numbers of the teaching communities, men and women, of that church, assembled in public and in common with the laity for, undoubtedly, the first time in the long history of the creed to which they belong. The speakers were Archbishop Feehan, of Chicago; Archbishop Hennessy, of Dubuque; Archbishop Ryan, of Philadelphia; Bishop Spalding, of Peoria, and two eminent laymen, Morgan J. O'Brien, of the Supreme Court of New York, and a gallant soldier and polished advocate of Boston, Thomas J. Gargan.

It will not be contended that the concurrent speech of these hierarchs and laymen is lacking in any note to make it absolutely authoritative on the attitude of their Church on any questions in which Americans or the times are concerned. It was inevitable that the occasion should voice the determination of the hierarchy on the school question; and, judging by the enthusiasm and applause of the audience, the laity are in indivisible accord with their leaders. There was but one strain directed toward the public schools of the country—one of kindness; and only one concerning the parochial schools of the Catholic communion—that of invincible resolution to maintain them in their present complete detachment.

There was frank affirmance of indefinite content to pay the double taxation now borne; but by neither reserve nor intimation was it indi-

cated that any portion of State money would ever be sought to help perpetuate the separate school system. All the speeches and the music were rife with ardent devotion to American institutions.

The oratory, as might have been expected, was characterized by breadth of learning and embellished with the graces of culture.

—*Editorial Chicago Herald, September* 3, 1893.

At the conclusion of the formal ceremony an invitation will be extended to all present to go to the exhibit in the Manufactures Bulding. It is located in the east gallery and takes up half of the entire section on the west side of the great floor. Here Brother Maruelian and a committee appointed for the purpose will receive the visitors and take them through the display, explaining the various methods of instruction and school work exhibited. The specimens of work done by the children to be seen in this department are worthy of particular notice. If the visitors manage to get through the exhibit in the half day that is left them after the ceremony they will have done better than any one has yet been able to do and they will secure a fund of information that will give them food for thought for a long time to come. Plans are being made for the entertainment of the educators and churchmen on the grounds in the evening, and it is probable many of them will remain for the night attractions on the grounds. —*Chicago Evening Post, Sept. 1, 1893.*

No more notable gathering of the priesthood ever faced a speaker than that which Archbishop Feehan saw when he arose to greet the audience at nine o'clock. Festival Hall was crowded with Catholic clergy and laymen, and in the center were several hundred sweet-faced sisters of charity.—*Chicago Herald.*

Speaking of Bishop Spalding's remarks the Chicago *Herald* writes: As the Bishop thundered forth these impassioned sentences the mighty audience rose to its feet and cheered to the echo. The speaker checked himself as the demonstration began, and when the applause died away he declared that he had not intended to make a speech, and abruptly retired to his seat. The remarks and the demonstration they elicited were a fitting climax to a memorable day.

Archbishop Corrigan in referring to the Catholic Educational Exhibit said: What do we find in that educational exhibit? I trust you have all made a special business to examine the magnificent display of our schools and academies in the World's Fair. That exhibit speaks volumes of itself for the self-sacrifice and enthusiastic devotion of the teachers of our Catholic faith, of our sisters, of our brothers, who have toiled day after day to accomplish such results, and all this without State aid, in the midst of many difficulties, sowing in tears that they might reap in joy. The results speak for themselves. [Cheers.] St. John, in one of his homilies, said: "Great, indeed, is the power of the painter, wonderful the profession of the sculptor, of those who make the picture canvas breathe, and the marble instilled with the glow of life: and yet nobler far is he who, from unformed materials, fashions and models the soul to lineaments of virtue." And this is what is being done all our country over by our teachers. [Applause.]—*Chicago Herald.*

The Catholic Educational Exhibit in the Liberal Arts Building is very extensive. The drawing from casts and the plaster bas-relief work in many of the booths are excellent. The example of illuminated text work shown in the California section, the work of the pupils and teachers of the Convent of the Sacred Heart, is exquisite, and excels any work of the same character exhibited in the Columbian Exposition. The system of map drawing continues to be taught in all Catholic schools; the specimens displayed are well drawn and colored with

pretty effect. The profile maps, the work of young children, are most interesting. The lingerie from the various convents is undoubtedly the best at the Fair.—*Art Critic in Chicago Herald.*

Catholic Education Day.

The committee charged with the arrangements of Catholic Education Day, in connection with the Columbian Exposition, which is fixed for September 2, could hardly have chosen two more qualified speakers for the subjects they are to present, than Abp. Ryan, who is to speak on "The Vocation of the Christian Educator," and Abp. Hennessy, whose theme is "The Catholic View of Education."

Both of these distinguished divines have a national, aye, more than a national reputation for eloquence; and what is more to the purpose, both have proven themselves staunch friends of Catholic education and parochial schools. The pages of the current *American Catholic Quarterly* bear testimony, in addition to the many previous similar evidences he has given of the high regard in which the Philadelphia prelate holds the Catholic school and the Catholic teacher; and what better proof of Archbishop Hennessy's qualifications to present the Catholic view of education can be asked than is contained in the simple fact that since he assumed charge of the Dubuque diocese its parochial schools have increased in number from two to one hundred!

The committee in charge of this Catholic Education Day have also done well in providing for addresses which shall show how the Catholic idea of education has benefitted and is still benefitting this country, by imparting to so large an element of the rising generation moral as well as intellectual instruction, and by imbuing them with a patriotic love of their land and its noble institutions. Such addresses cannot fail to remove many of the prejudices with which a certain class of non-Catholics regard the parochial schools, and to effectively silence the slanderous statements sedulously circulated about those institutions by the A. P. A. calumniators.—*Catholic Columbian, Sept. 2, '93.*

APPRECIATION OF EXHIBITS.

The kind words of appreciation received from the World's Fair Officials, Educators, Foreign Commissioners, the Press and Visitors, is a source of gratification and of encouragement to the Projectors, Managers, Patrons and Pupils of all our Catholic schools.

Letter from Director-General Geo. R. Davis, Commissioner.

WORLD'S COLUMBIAN EXPOSITION.

OFFICE OF THE

DIRECTOR-GENERAL OF THE EXPOSITION.

504 Rand-McNally Building.

CHICAGO, ILL., U. S. A., April 17, 1894.

BROTHER MAURELIAN,

Secretary and Manager Catholic Educational Exhibit,

World's Columbian Exposition.

DEAR SIR:

I have the honor of acknowledging the receipt of a copy of the catalogue of the Catholic Educational Exhibit, which you were kind enough to send me, and beg leave to compliment you on the complete and attractive form in which it has been issued.

I embrace this occasion to also express my appreciation of your most satisfactory management of the affairs of the Catholic Educational Exhibit in its dealings with the Exposition. Considering the extent of interests involved, it has been conducted with noteworthy smoothness and order—thanks to your own excellent judgment and executive ability, and the wisdom and experience of the distinguished Catholics throughout the world, who lent their powerful influence and aid.

Occupying about one-sixth of the entire space set apart for educational purposes, in the department of Liberal Arts, and embracing subjects in range from the kindergarten to the university, the exhibit constituted a complete representation of the Catholic educational institutions of the country, and also contained much that was interesting from abroad. It has been seen by hundreds of thousands of visitors from abroad, and may be regarded as one of the marked successes of the exposition.

The efforts put forth to secure this result were in the highest degree gratifying to the management. Indeed, the flattering interest evinced toward the entire exposition by His Holiness in Rome, has been the cause for great congratulation, and the favorable disposition of the Vatican, manifested in various ways, has been regarded as an important factor in furthering our own efforts and contributing to the general success of the undertaking.

Wishing you a long life of continued usefulness and successful achievement, I have the honor to remain, with great respect, Yours very truly,

GEO. R. DAVIS, Director-General.

The following is an extract from a letter of Dr. Selim H. Peabody, Chief Department of Liberal Arts:

"I desire to say, that the Catholic Educational Exhibit at the Exposition of 1893, has been very elaborate and complete. It has shown, I think, as well as could be shown, the state of Catholic education in the United States. It has attracted great attention and will, doubtless, be the occasion of much comment and discussion between those who represent the Catholic and non-sectarian sides of the great educational question. The zeal, skill and energy of those who conducted the work, including Brother Maurelian, Brother Justin, of the Christian Brothers, and Father Muldoon, of the Archdiocese of Chicago, are particularly to be commended."

Letter from Hon. Wm. T. Harris, Commissioner.

DEPARTMENT OF THE INTERIOR,—BUREAU OF EDUCATION.
WASHINGTON, D. C., March 16, 1894.

REV. BROTHER MAURELIAN,
Secretary and Manager of the Catholic Educational Exhibit,
at the Columbian Exposition.

DEAR SIR:

Permit me to congratulate you on the success that has crowned your efforts to organize an exhibit of the Catholic schools. You succeeded, first, in securing a liberal amount of space, next, in arousing the enthusiasm of teachers and pupils; and finally, in selecting and arranging the material in such a manner as to produce an imposing effect on all who inspected it. In so doing you contributed materially to increase the interest in the whole exposition, and especially in that part of it that contained the work of the people's schools, public and private.

A generous spirit of rivalry between different classes of schools, conduces to the adoption of better methods. Each school, or system of schools, should perfect its own management by borrowing whatever good features it finds in the experience of other schools and systems.

I am sure that your exhibit was instructive in this respect to all thoughtfu teachers and school directors who had the good fortune to study it. I am,

Very sincerely yours,

W. T. HARRIS.

Compliments from the Belgian Commissioner.

The Commissioner from Belgium, after a careful examination of the Catholic Educational Exhibit, expressed himself in these words:

"I have visited every International Exposition, including the one in London

in 1851, and I assure you there never was a collective educational exhibit that in magnitude, in merit, and in completeness ever pretended to approach the Catholic Educational Exhibit of the World's Columbian Exposition at Chicago. I can well understand how it is that the religious teaching orders of priests, brothers and sisters can achieve such remarkable success. It is their vocation to educate youth in a thoroughly Christian manner. The moral influence which they wield in such an extraordinary degree over youth is no doubt the result of their union with God in prayer, the sacraments and their constant aim to perfect themselves in the moral and religious virtues.

"To educate youth being their chief aim, they make a thorough study of all that is to be taught. They seek the very best methods and make it a constant study how to apply them for the benefit of their pupils. This exhibit no doubt surprises the world, but understanding the subject as I do, it is no surprise to me. Secular educators are often at a disadvantage when side by side with religious teachers. They must seek the means of a livelihood and how to accumulate a degree of wealth for old age and for their families; if they have the care of a family their domestic duties must necessarily divide their attention, and for this reason they cannot, like religious give undivided attention to the thorough education of youth."

A Delegate from France.

Mr. Buisson, who was commissioned by the French government to report on educational exhibits at the World's Columbian Exposition, said, that he perceived many displays that he had never previously seen in any educational exhibit. He noticed with marked surprise the artistic and fancy work from the convent schools, and expressed regret that his limited time did not permit him to study in detail these remarkable exhibits. In examining the Antependium, an exquisite piece of needlework from O'Fallon, Mo., he said it reminded him of the most beautiful work he had ever seen at Toledo, in Spain. He was anxious to secure specimens from the exhibit for his department in Paris. Speaking of the exhibits of the Brothers' Schools of France and Spain, he said: "I know the work of the Brothers' Schools well; it is admirable to see their success in producing such superior work. The set of plaster and wood models are, I believe, even more complete than those used by the French government in their schools."

VISITORS.

There were forty-two acres of floor space in the Manufactures and Liberal Arts building, of which thirty were on the ground floor and twelve in the gallery.

In spite of its extent, visitors readily discovered the location of the Catholic Educational Exhibit. Its reputation attracted vast crowds.

Archbishops, Bishops and the Clergy came in force to examine the merits of the various exhibits, and to see how their own schools compared with others Priests, Brothers, Nuns, public and private school teachers, were on hand from day to day with note-books, studying methods and their results in the exhibits.

There was but one sentiment among prelates, clergy and teachers, and that was one of thorough conviction of the superior efficiency of our Catholic institutions, due to efficient teachers, good methods and devotion to duty. It was a feeling of pleasure that the sacrifices made in behalf of Catholic education had borne such desirable fruit, and a determination to continue with even more zeal in future to increase the efficiency of all grades of Catholic schools.

Monsignor Satolli, the Apostolic Delegate, visited the exhibit three times. He was kind enough to leave his appreciation in writing, as follows:

"I admire the evidences of good methods of teaching in so many branches of instruction; but most particularly do I admire the perfection of all the work exhibited. I regard the Catholic Educational Exhibit as the glory of the church and all Catholic institutions. The whole American country will appreciate it."

Cloistered nuns obtained dispensation to leave their enclosure to study the important display of school and art work at the Fair. None spoke more flatteringly of the work than men and women who had grown gray in the cause of education, either in public or private schools. They recognized the excellence of the work, and readily gave it the praise it deserved.

THE PRESS.

The Catholic Educational Exhibit is greatly indebted to the press of the United States. Several magazines, the Catholic weeklies and many of the metropolitan dailies throughout the United States have been very liberal in publishing information concerning the preparation and installation of exhibits, as also in reviewing the exhibits on their merits.

"The Catholic World" of November, 1893, has a comprehensive review (with 19 illustrations), by John J. O'Shea.

J. B. Campbell's "Prize History of the Exposition" has a brief sketch, with five illustrations.

Bancroft's "Book of the Fair," in parts Nos. 6 and 7, has an illustrated review of the Catholic Educational Exhibits.

"The New World," in its issues throughout the entire period of the World's Fair favored its readers with extended notices of the various exhibits.

The cause of Catholic education is greatly indebted to "Carola Milanis" for a review in detail of all the Catholic Educational Exhibits, which appeared in the Chicago "New World" between the months of May and December, 1893.

ST. ALBERT'S COLLEGE LIBRARY

The Catholic weeklies of all our large cities placed before their readers news of interest whenever obtainable and enrolled the Catholic Educational Exhibit on their complimentary list, for which the Secretary and Manager returns sincere thanks.

Press Notices.

"The exhibit of the Roman Catholic educational institutions is one of the most striking and interesting to be seen at the Fair." "It gives a definite idea of the educational facilities offered youth in practical, commercial and scientific lines. It illustrates the pos ibilities of advancement in every phase and branch." "The work of the schools is carefully graded, and shows the progress of education from teaching by object lessons to the most abstruse propositions ever suggested to mortal mind." "A distinctive feature of the exhibit is its practical character. There is abundant evidence of this in the display from the manual training schools which show that education of the hand and eye proceeds with the education of the mind, also in the embroidery work of some of the convent schools, and perhaps in a less degree in the paintings, drawings and engravings." The exhibit differs from the public school exhibit in these particulars, and also perhaps in the fact that they afford proof that too much is not attempted, and that whatever is aimed at is accomplished and satisfactorily accomplished."—Chicago Tribune.

"We leave the Catholic Educational Exhibit highly satisfied. One need not be a Catholic to testify in the warmest manner to its worth and merit, and he must be an incurable, narrow-minded bigot who would not acknowledge joyfully that these educational institutions worthily accomplish their work in the great American school system."—Chicago Staats Zeitung.

Bancroft's "Book of the Fair" comments as follows: "There remains, however, to be described the largest of all the educational groups that of the Catholic Educational Exhibit, occupying 29,000 square feet in the eastern aisle of the gallery. To gather and classify this collection was almost a three years' task. As the result we have one of the most attractive features in the department of Liberal Arts; attractive to all classes of visitors, whatever their creed or sect. In no sense of the word is this a sectarian demonstration, nor is it in the nature of a religious propoganda, except so far as it represents the influence of the church on the education of the people forming a material exposition of what the church has done and is doing for the cause of education. In a word, it is just what it pretends to be, and that is a school and college exhibit, under Cathotic auspices. * * * The collections include every description and grade of educational work, * * * and some idea may be formed as to the magnitude of the display, representing as it does, the aggregate results accomplished by all the numerous Orders of Brotherhoods and Sisterhoods to whose care are entrusted the educational interests of Catholic America," * * * etc.

"It is impossible not to admire the exquisite character of the handiwork exhibited by Catholic institutions and not pay a tribute of respect to a system of tui-

tion so obviously productive of docility, patience and conscientiousness. As samples of purely imitative effort, there is nothing finer in the whole education exhibit than the work of the pupils of the Catholic Diocesan schools."—New York World.

"The Educational Review," New York, of June, 1893, says: "The Catholic Educational Exhibit affords a valuable opportunity to study an important part of the educational field. The list of institutions represented includes all grades of schools, from the kindergarten to the university, and many forms of manual, training, industrial and special schools."

"The Parochial School System has scored a point at the Fair, giving much good reason for the erasure of the past criticism that Parochial Schools teach sewing and catechism. Sewing and beautiful embroideries and water-color drawings are there to be sure, making the aisle rich with tints, but there is also plenty of good work in the line, and apparently according to the methods of the public schools." - Popular Educator, Nov., 1893.

"In the south-eastern section of Manufactures building on the gallery floor is an exhibit which should attract the attention and excite the admiration of all good people, be they Presbyterians, Methodists, Baptists, or the people who are responsible for the show. The Catholic Educational Exhibit is the feature referred to. It is not intended as a religious propoganda. It is simply a material exposition of what the people of one great faith can do in the way of promoting education and the world's progress. All together when fully installed, the Catholic Educational Exhibit will be one of the most interesting features of the great Fair."—Chicago Herald, June 5, 1893.

"The Catholic Educational Exhibit in the World's Columbian Exposition is one of its conspicuous and impressive features." -Chicago Herald.

"The Catholic Educational Exhibit is most elaborate."—Dr. S. H. Peabody.—Chicago Inter Ocean.

"The exhibit is really an education in itself, to both exhibitors and visitors, and is a practical answer to the arguments advanced against the Catholics."—Catholic Reading Circle Review, July, 1893.

"It is a world's exhibit in itself, a new world's exhibit, the combined product of half a century of labor by this splendid army of the teaching orders of the church. In all, the wonders of that wonder of the world, the Columbian Exposition, there is nothing more marvellous than this."—The Seminary, N. Y., Nov., 1893.

"What particularly strikes the visitor is the method displayed in the schools, for in the Catholic Educational Exhibit, student work and normal work are shown. This is a test of school work: That it gives to the youth an education leading up from first principles to solid knowledge, that it trains the mind, forms the character and develops the body. The kindergarten work is ranked with the best in the exposition, while the grammar schools present an array of systematic papers on different subjects, that is made the object of flattering comment. The convents are seen in their real life—homes of culture and nurseries of the fine arts. The colleges

come to the front in creditable competition with the best in the land, up to the standard in all academic studies, and pointing proudly to the great men in all the walks of life as best proofs of the vigor of their methods."—Chicago Times.

"The success of the exhibit, narrated in many descriptive articles concerning the Fair, can only be fully estimated by those who have seen and examined its various features. The work shown by our parochial schools is so good, so finished, so comprehensive, that the sight of it silences, at once, the criticisms of those persons who would say that the Catholic schools are in any sense the inferior of the so-called public schools. The excellence of the teachers and the thoroughness of the course of study which the pupils, whose work is there exhibited, have evidently undergone, are all apparent to the most casual glance of the observer." Catholic Columbian.

"The Catholic Educational Exhibit at the World's Fair is the admiration and astonishment of all who see it."—Church Progress.

"The earnest practical Catholic may, with legitimate pride, enter the Catholic section and invite his hesitating or lukewarm brother to see on what grounds he has allowed himself to suppose or admit inferiority in results on the reiterated assertions of the opponents of Catholic schools. He will find, that while in many things the Catholic schools lead, in none do they yield to those of favored State institutions. The Columbian Exposition will do much to remove the prejudices of the observant fair-minded American in regard to Catholic education, as did his intimate personal relations in the war, with the Sister of Charity and the adopted citizen soldier, to arouse his admiration for the religion and the devotion of one, and to freely admit the sterling fidelity of the other.

From curiosity, as well as for criticism, this section is much visited, and considerable interest manifested at the unexpected results. In it is the display of written exercises in languages, arithmetic, book-keeping and ornamental penmanship, drawing, painting, needle-work, etc."—Boston Pilot.

The following illustrated review from the pen of John J. O'Shea appeared in the "Catholic World," November, 1893. Speaking editorial y of Bishop Spalding, the President of the Catholic Educational Exhibit, the "Catholic World" says:

"Bishop Spalding has 'done the State some service, and they know it.' The Archbishops of the Union are not unmindful of his great share in bringing about the success of the wonderful Catholic Educational Exhibit, and, to mark their sense of it, they have put it upon record. In a series of resolutions lately made public, they expre s their recognition of the great services he has rendered the Catholic cause at large in his capacity of President of the Exhibit. How onerous was the duty may well be estimated by any one who has had the opportunity of viewing the vast collection and noting the many institutions which have been laid under tribute in order to bring it together. * * * Also a resolution thanking the Bishops clergy, relig ous sisterhoods and brotherhoods, as well as the teachers and Catholic authors who have contributed to the collection."

RIGHT REV. J. L. SPALDING, D. D., BISHOP OF PEORIA.
PRESIDENT CATHOLIC EDUCATIONAL EXHIBIT WORLD'S COLUMBIAN EXPOSITION,
CHICAGO, 1893.

J. L. Spalding
Bishop of Peoria

Catholic Education at the World's Fair.

As the tree is to be judged by its fruit, in the words of the Divine Master, so the generous vine of Catholic education may be appraised, in a measure, by the living proofs it modestly puts before mankind in the noble hall of Liberal Arts at the Columbian Exposition. Multitudinous and wonder-compelling as the various departments of the Columbian Exposition are from many points of view, the array of examples of Catholic training here presented claims the palm over all. As an exposition of a system it is the most striking in extent, in variety, in evidence of a masterly system of mental direction, that ever yet was brought before the world's notice. It dwarfs into insignificance the displays of educational results made by any and every institution in the country—universities, colleges and training schools—taken altogether. The mobilization of such an army of practical witnesses for superiority was in itself a peculiar task. It demanded a special and intimate knowledge of a system which may be described as world-wide; it demanded a personality influential enough and magnetic enough to secure the heartiest co-operation simultaneously in places separated by vast distances; it demanded one, moreover, imbued with an indefatigable spirit of industry.

After complimentary references to the Secretary and Manager, and the Order of the Brothers of the Christian Schools, the writer continues:

"Though their work is in many countries, and though they have to deal with many temperaments, they so assimilate themselves with the crude materials of all that is best in each, that they make them as clay in the hands of the potter. In Ireland they rejected, up to the present year, all State aid, for the grand reason that one of the conditions of its acceptance was that they banish the emblems of religion from their schools; yet they entered the lists with the most pampered and opulent academies in the kingdom, and carried off the lion's share of the spoils at the Intermediate and Royal University examinations. * * * * * But one has only to look around that special portion of it which represents the work of the Christian Brothers' schools in this country, in Canada, in France, in England and in Spain, to recognize at once the fact that master minds are at the head of this great teaching institution. The men standing at the head of this order have been selected for their special aptitude for the work. They must not only be teachers by precept, but men able to demonstrate by practical example the truth of the principles of accuracy, judgment and fitness which they inculcate in science and in art. They are born leaders of the mind, possessing in a large degree that influence over others which, for want of a better term, is styled magnetism, and that gift of luminousness in explanation, without which no teacher, no matter how clear to himself his perceptions, can fulfil his office effectually. The case of the lamented Brother Azarias may be pointed to as another forcible illustration of this felicity in selection which is a characteristic of this remarkable order.

Recognizing the importance of b i g early in the field, Bro her Maurelian made his application for space at the exposition as soon as the directorate and committees were organized. Although he encountered much difficulty at the outset, he was met at length in a spirit which cannot be too highly extolled. Thirty thousand feet of floor space, roughly speaking, was placed at his di-posal, and the position which he was fortunate enough to secure is probably the finest in the great hall devoted to Manufactures and the Liberal Arts. This space, large as it is, would not suffice for a tithe of the exhibition which could have been made had there been more time for preparation and a condition of unlimited space; and as a matter of fact it has not nearly sufficed for the great mass of materiols forwarded to Brother Maure-

AN AISLE ON THE EAST SIDE.

lian from the various Dioceses which responded to his invitation. He had asked for a space of sixty thousand feet, anticipating the large amount of material which would be at his command, but he could hardly have expected the directors to give mor› than they did, under the circumstances. But the display he makes is so imposing, so extensive, so splendid, so marvellously eloquent of care, of taste, of industry, of energy, of th› whole soul of Catholic teaching, as to make all those identified with other educational exhibits almost literally green with envy. Here is what a secular journal, the Chicago "Staats-Zeitung," in an article written by a non-Catholic, says of the display as contrasted with these of the public schools:

"Petted by the State, raised up as an idol by catering politicians, regarded as something sacred and a *noli me tangere*, furnished with all that money can procure, beautiful buildings, airy class-rooms, apparatus, methods, teachers enjoying a fine salary, these American schools, the pride of the country, should they not have taken advantage of the presence of the assembled teachers and pedagogues of the world, and of an opportunity seized by every country of the globe to exhibit their work, to prove to their admirers their excellence, which they boast of in theory, but do not show in practice?

"They do not, we say, and we ask, Could they have done it?

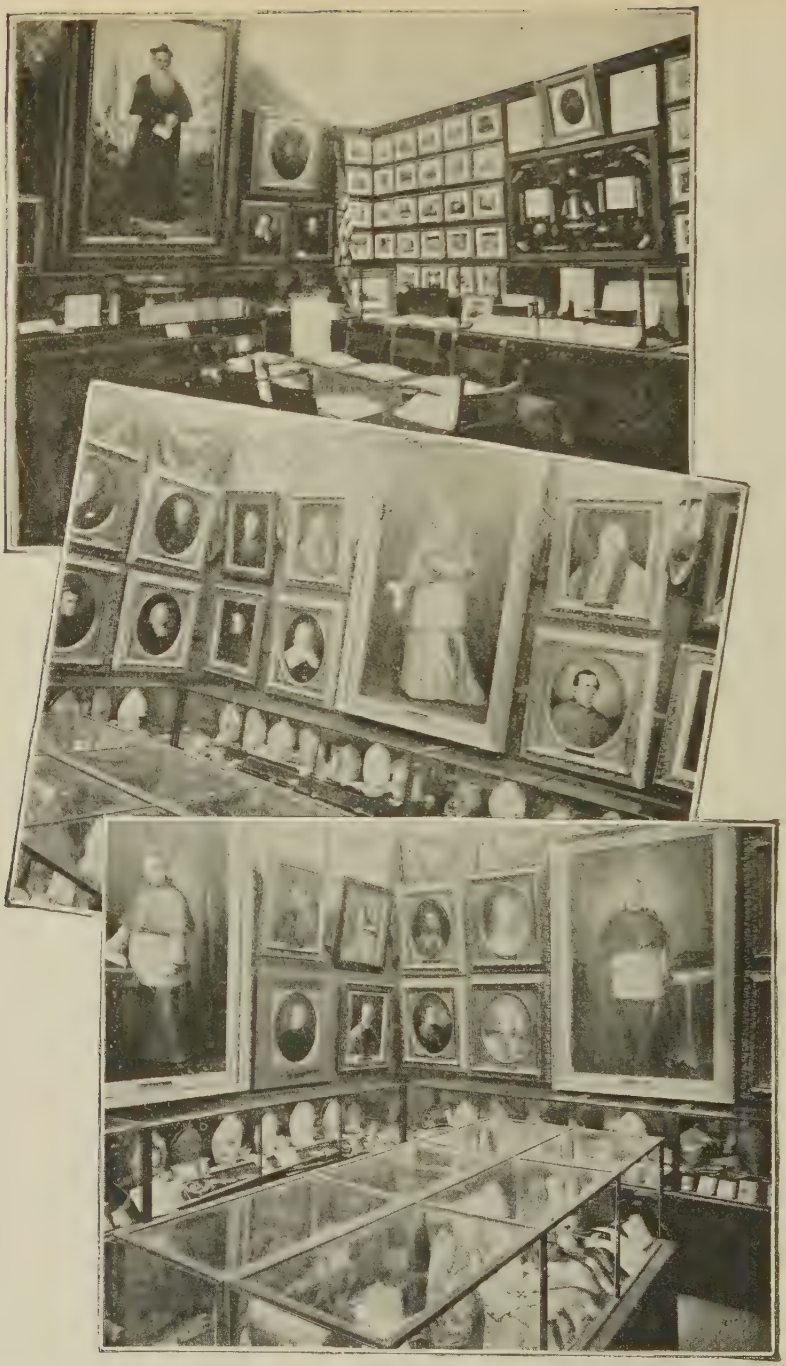
"What would those chatterboxes, those text-book teachers, those lesson-hearers, with the curly locks, chewing 'tutti-frutt,' decorated with a stylish hat, with no deeper thought than that of the next ice-cream party; those defective patterns of humanity who are running our public schools—what could they exhibit? Just that which was to be expected: models of buildings, or their photographs; methods and means bought by the State at a heavy expense, but not the results of the schools, not the proofs of education. These are missing in the exhibit of the public schools. The kindergarten and the training schools only are praiseworthy exceptions.

"The weakness of the public schools shows all the more forcibly the strength of the Catholic educational institutions at the exposition. Instead of beautiful building models and costly methods, they have exhibited the practical results of their schools. And these are great results.

"All honor to the men and women who, without State aid or the encouragement afforded by public opinion, have built those schools; all honor, we say, to the teachers who, not enticed by a salary, are educators from principle and not from greed."

Bearing in mind the fact that in the collection which has called forth this tribute of admiration but the work of only a portion of the Catholic schools in twenty Dioceses in the United States was shown, one might easily imagine what would have been the writer's wonder had all the Archdioceses, Dioceses and Vicarates in the Union, numbering about ninety, been represented in similar proportions. Perhaps it is better that the display is confined to its present dimensions. It conveys a deeply impressive lesson, whose effect might be minimized by being further protracted. It is the frailty of our nature to grow weary with the repetition even of excellent things when we have had enough to convince us of their undeniable worth. It is sufficient to say that as it stands the Catholic Educational Exhibit is incomparably the greatest display of its kind ever made.

The importance of putting such proofs of Catholic activity before the world at this particular epoch was at once perceived by all the hierarchy of the United States. Bishop Spalding, of Peoria, took an especial interest in the project from its inception. The unfortunate divergences of opinion among Catholics over questions of school attendance and State help, perhaps, naturally led many outsiders to think



EXHIBITS OF BISHOPS' MEMORIAL HALL, ETC.,
NOTRE DAME UNIVERSITY, NOTRE DAME, IND.

that while internal disagreement reigned the real work of education might be to some extent neglected. To such mistaken people there could be no greater surprise than this revelation of Catholic activity. There have been no controversies to disturb the serenity of the public schools' managers. With them everything has gone on as smoothly as the current of the Schuylkill—and apparently as somnolently. They have come out into the daylight only to appear ridiculous by comparison.

To the kindly co-operation of Dr. S. H. Peabody, Chief of the Liberal Arts department of the Exposition, the promoters of the Catholic Educational Exhibit owe mainly their success in having their display so extensive and effective as it is. To his aid they are indebted for the prominent site and ample space they have secured; and he, on his part, feels how largely this display has contributed toward making the World's Fair an adequate exemplar of the active mental and mechanical progress of the age. In his little speech at the throwing open of the exhibit he warmly expressed his thanks, on behalf of the World's Fair authorities, to all who had co-operated in the work. His surprise at the colossal results achieved in such a brief interval was by no means concealed; and the eulogy which he pronounced on the zeal of the whole Catholic teaching body in preparing the youth of the Catholic populations for the practical work of existence was the genuine expression of a broad and liberal mind. In this marvelous array of proofs he beheld a signal refutation of the widespread calumny that the tendency of Catholic education is to dwarf the scope and limit the faculties of the human mind. But he saw only one side of the picture. This was but the practical side of the Catholic system which he was beholding. Behind that mass of work of hand and brain lies the invisible, sleepless activity which, while training the physical faculties, keeps ever leading on the moral ones to a clearer conception of the truth that there is a higher goal to be reached by the intelligence than the conquest of earthly knowledge, and that the sum of human perfection must have its final complement in the display which shall merit the everlasting award of the Judge who sits on high. This is what is meant by the two-fold work of Catholic Education.

American Catholics are taught to love and reverence the American Constitution, that Maxima Charta which guarantees their religious as well as civil freedom. They have good reason to love it and take pride in it, for were its letter and its spirit acted on they would be under no such disadvantage as they are with regard to the education of their children. As President Bonney very pertinently recalled to mind in his generous address of welcome to the Catholic Congress, the third article of the ordinance of 1787 for the government of the territory of which Chicago is the metropolis commanded that "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Thus it will be seen the framers of this ordinance distinctly contemplated the teaching of religion and morality, without regard to creed, in the public schools of the United States. Their idea was, then, strictly in accord with

the Catholic idea. Any training system that did not include the teaching of religion and morality was not, in their view, education. But we may, for the present, leave this reflection and proceed to a review of what is being done by Catholics without any State help.

In the arrangement of the mass of material placed at his command, Brother Maurelian has exhibited a masterly ingenuity. By a simple device he has managed to double the ground-space, so to speak. By running a desk around each of the compartments into which the exhibit is divided, he has been enabled to supplement his wall surface so that none of his space shall be wasted. Sufficient room is given for the visitor to walk all through the compartments and examine the work spread out upon the desks and hanging on the walls. The finer and more frangible objects are displayed in high glass cases standing in the center of each compartment.

What is here made manifest may be divided into two branches: the methods of teaching and their practical application by those taught. Take, for instance, a specimen of work from the De La Salle Institute in New York. It is the engineer's plan for a great iron bridge. Here you see the notes taken by the pupil from the teacher's instructions. Then you see the plan and the elevation drawn in regular artistic fashion. The dimensions are given; then the details down to the last bolt; then the estimate of the cost of the whole work. There is no particular missing; the plan might be at once put into a contractor's hands and he would have no difficulty in setting to work to make the suppositious structure a substantial realty. So in astronomy, so in music, so in mechanics of many kinds. The system is lucidly demonstrated in the intelligent action of mind upon mind. * * *

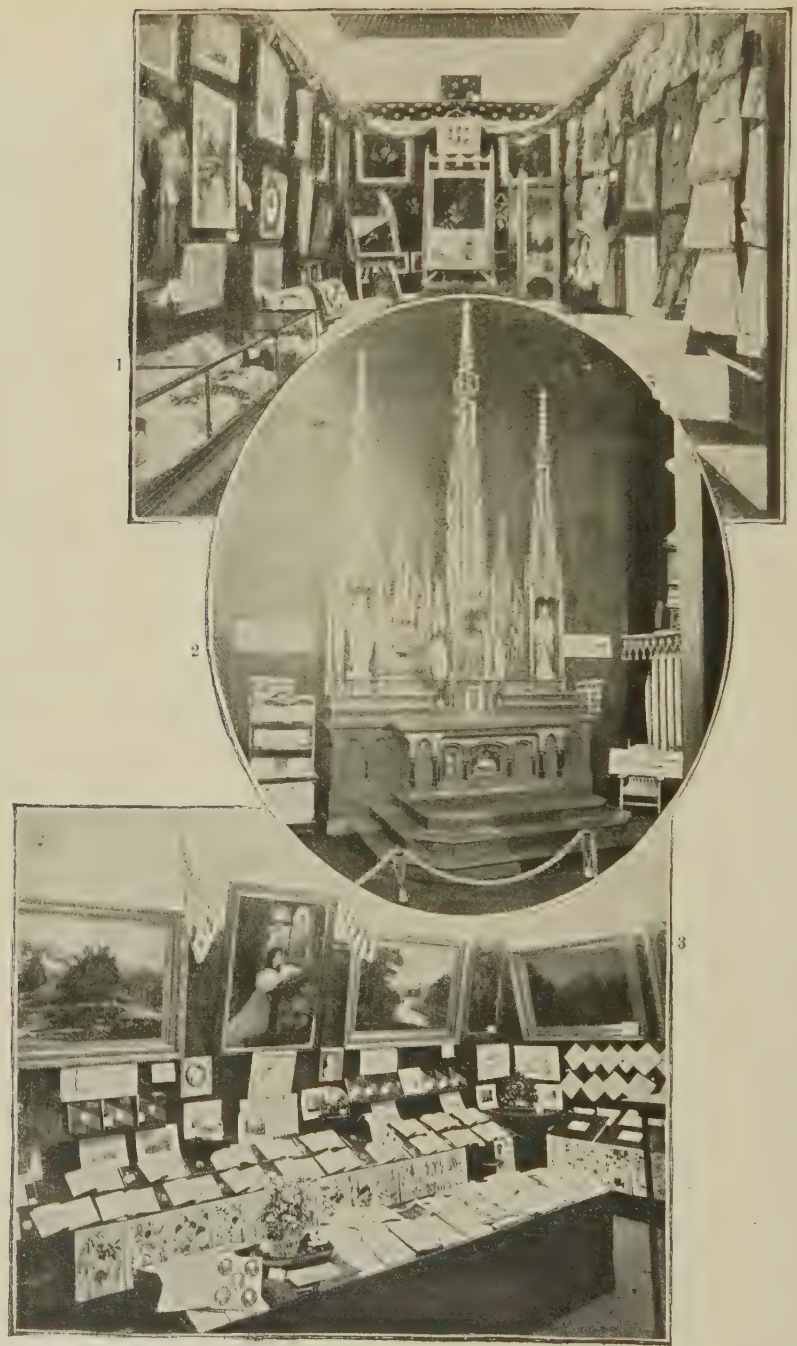
A glance at the artistic features of the general exhibit reveals some work which challenges attention, not from its mere abundance, which is great, but from its general excellence. Some of it is simply splendid. The place of honor is properly given to the Chicago exhibit, and the *chef d' œuvre* in this is outside strict definition, perhaps, of a school-show piece. It is a white Carrara marble statue of Archbishop Feehan, with the figures of a couple of school children at his feet. The work is full of grace, dignity and life, and tells its own story as eloquently as any marble composition can; and all the cunning of the modern Italian school of sculpture is exemplified in its treatment. It is the work of a Roman artist, and its cost was $15,000. The priests of Archbishop Feehan's Diocese subscribed the sum as an affectionate recognition of his claim to be regarded as the "protector of their schools"—a distinction which he undoubtedly deserves. Gregori's fine portraits of a large number of the American Catholic hierarchy, which are found in the collection sent by Notre Dame University; as well as the portraits of Archbishop Riordan and Bishop Spalding, which are apart, may also be excluded from the list of educational exhibits, in a similar sense. But besides these there is a great body of artistic work, in oil, in water-color, in crayon, in India ink and in pencil, which furnishes a means of judging what advance we are making in this important branch of education.

There is no one so weak as to believe that America has achieved the first rank in art, but every honest critic believes that earnest effort is being made to attain to excellence. Artists do not spring out of the ground like the fabled men and women of Deucalion and Pyrrha's time. Genius is not to be compelled; in due time, no doubt, it will visit the American shore, and found a true school of art here. It is not claimed for any of the schools whose art-teaching is here exhibibited that they have reached the highest level attainable. There is great inequality observable in the mass; there are bad drawing and inharmonious and slovenly coloring in some; but there is, on the other hand, much that is really true and good, and there is some that of its kind is positively beautiful. This is true especially of the specimens of illuminated work executed by the pupils at the Sacred Heart Convent in San Francisco. The collection of work shown by the Sisters of Mercy of that city is also remarkable for its excellence. Some admirable work in crayons and water-colors is presented by the pupils of Miss Starr's preparatory fine art classes. The steel engravings from the Catholic High School of Philadelphia, founded by Thomas Cahill, are especially fine, and a corresponding level of excellence is noticeable in the examples of drawing and painting and embroidery turned out by the same institution.

Numerous examples of oil-painting are shown in different sections of the exhibit; and of these a very crotchety critic observed in one of the daily papers that the only good end they serve is to show the worthlessness of the teaching. Criticism of this kind is not worth answering. These pictures are not put there as pictures in an art gallery are. They are there neither for competition nor sale. They are put there simply to show what progress the young art-students are making in the very difficult technique of color, which many eminent artists vainly spent their lives in trying to master, and which no degree of excellence in line-drawing could ever help some to gain.

It would be just as reasonable to take exception to the occasional blunders in spelling, or the faulty compositions which are found occurring here and there in the class papers of the pupils. Surely no one would expect perfection from those who are in the state of tutelage. The whole school system, so far as it applies to the training of the mental and physical faculties, is laid bare to the world's inspection, with all the imperfections of juvenile human nature on its head; and there never was a creature more out of his element than the professional art-critic, the individual, as a rule, who has failed in everything himself, in such an exhibition.

Even Mr. Sneerwell would find it hard to get ground for cavil in the beautiful specimens of work shown by the pupils of the Christian Brothers' schools in Paris. It is full of art workmanship in many branches, all of marvelously fine execution for boys, and the specimens of drawing and engraving are of a remarkably high order for juveniles. The French claim to be at the head of the list in all things educational, and no one can say that the challenge which they give out at the World's Fair will be readily taken up.



1ST. Annunciation Academy and Colored Industrial Institute, Pine Bluff, Arkansas.
2ND. Carved Altar by Students, Josephinum College, Columbus, Ohio.
3RD. Exhibits Schools Sisters of Notre Dame, Milwaukee, Baltimore Quincy, Etc.

In the Canadian exhibit some noteworthy features are presented. The display made by the Catholic schools of Quebec covers 1,700 square feet of floor, while the showing of the Protestant schools from the same province fits in a nook measuring 175 square feet. The Protestant province of Ontario, on the other hand, sends from a total of 5,878 schools an aggregate of 375 exhibits; while the Catholics of the same province send from a total of only 289 schools no fewer than 234 exhibits. The quality of the artistic work sent forward by the Catholic schools is vastly superior to that of the other schools of the Dominion which have sent specimens of their products. There are some aspects of the Dominion display which make it compare favorably even with that of any of the other countries represented. The show of herbaria, for instance, in which specimens of the multitudinous wild flowers of Canada are collected and arranged with exquisite harmony of arrangement, is especially impressive. The fine sense of fitness in association, and taste in grouping and artistic form, seen in these numerous collections, is at once felt and confessed. In the work of the brush, the crayon and the pencil, too, Young Canada need not have any trepidation about competing for honors. Some trace of the French genius is visible throughout the display from the Province of Quebec.

It is not a matter for deep wonder that this display exhibits a superiority. Besides the inherited genius of Gaul, the people of that province enjoy the advantage of an enlightened plan in the educational laws of the State The minority in any locality is entitled to a just proportion of the public taxes levied for educational purposes, to be applied in accordance with the views of the minority. This in effect, leads, in that province, to the denominational rule in education. As the Catholics are greatly in the majority in Quebec, they receive the maximum of the public taxes, and are thus enabled to secure the very best teaching appliances that money can obtain. The teaching power they already possess in plenty within their own religious and semi-religious bodies.

In the various kinds of handicraft shown here, the work of American boys in the more practical, and every-day classes of production need not fear comparison with that of any others. Especially fine examples are sent in from the Catholic Protectory of New York, for boys and girls, and the great Trade school on Staten Island, described in a preceding article.

Teaching those who are in possession of every natural faculty is, in many cases, no easy matter; but the instruction of that unhappy section of the human family who come into the world sans sight or hearing or power of speech, or become so after their coming, must be regarded as the perfection of the teachers' skill. It was with Catholic teachers the idea of educating these maimed intellects began, and by them in France and Italy and Ireland that it is carried on mostly at present, with results that on consideration seem perfectly astounding. The cultivation of literature, music and the fine arts, as well as many mechanical industries, by the blind and the deaf and the dumb demands specially qualified teachers; and to the

furnishing of these the religious orders now devote constant and the most earnest attention. The specimens of work sent in by the Catholic Protectory pupils of this class, deserve more than a passing notice. There are some very beautiful specimens of lace shown in the Canadian exhibit, the finest being the work of a girl of thirteen who is totally blind. The instructresses of these Canadian blind girls are the good sisters known as the Grey Nuns.

Marvelously fine work is also shown by the Ephpheta school of Chicago, in an astonishingly varied field. Engraving, lithographing, photography, designing for carpets and wall paper, and many other decorative branches of industry are taught, it will be seen, most successfully in this admirable institution.

To many the attractions of the kindergarten display made here will prove superior to any other, as that system has now come to be regarded as the *summum bonum* in the educational field. Here is a bright and picturesque array of proofs how readily the little mind can be developed into the big one as its powers are one by one awakened and appealed to in the course of its school-play years. The little pictorial efforts, and the efforts in tiny handicraft, show that the shepherd boy who began drawing his sheep upon a slate, and the builder of miniature fortresses in mud or the sands by the sea-shore, were most likely, in reality, the originators of the idea which Froebel and his successors took up and translated into action.

It is only the preparatory stage in literature and art, it must be remembered, which this exhibit contemplated as the scope of its extent as an educational display. The fact that there are contained in it illustrations of the higher education in both of these walks of civilization, serves only to show, perhaps, the nakedness of our land in that respect. The higher education, as an institution, for American Catholics, is a thing of the possibilities; how immensely they are handicapped in that direction may be learned from a comparison of the other educational exhibits with theirs. All that the public and private generosity of a great people could do, has been done for the men and women of other creeds here; all that has been done for the Catholics has been done out of their own resources. The Columbian Library of Catholic authors is a collection of no small interest and value as testifying that in the higher education Catholic names are not by any means unknown, even here; and the women's department in this collection is not the least interesting portion of it. The fine exhibit from the Catholic University of Notre Dame, Indiana, gives an excellent idea of the present state of scholastic life in that institution, and the high plane of its studies and scientific pursuits. The American Catholic Historical Society deserves a word of praise for the flood of light it let in on the past of the struggling church on this continent by its rich archæological collection of ecclesiastical, artistic and literary work.

To the collection of these objects, made by professor Edwards, of Notre Dame, Indiana, the palm of merit in this department must be given. He has got together a perfect store-house of precious ecclesiastical relics.

They tell a wonderful tale in their way, these mitres and croziers and vestments, tarnished with age; these missals and breviaries and calf-bound volumes whose pages are yellow-gray as the face of a mummy. Placed side by side with the glittering ornaments and the snowy pages in the neighboring collection of modern things, they seem to proclaim with startling force and suddenness this pregnant fact: "We, the old and the new, are true symbols of that to which we belong. She is the one who, from her beginning, was endued with the gift of perennial youth. She is young to-day as she was at the outset two thousand years ago. This is a paradox, but it is true."

Now, look upon this picture, and on this. Behold the two exhibits side by side—that made by the Catholic schools on the one hand, that of the public schools on the other. Take them grade for grade and compare the work; can the high-salaried teachers of the public schools show more satisfactory proofs for the state-aided system than the teachers who eke out their necessarily scanty pittance with a never-failing fund of charity and holy devotion to duty? Does the teaching of religion and morality in the Catholic schools impair the efficiency of scholars or teachers? Most emphatically, no; the very contrary seems to be the case. The two exhibits themselves, looking at them from this point of view, are a signal proof to the contrary. The soulless system has had no stimulus to come forward and place its works before the world; it is content with the filling of examination papers, and the passing of certificates and the filling of checks. These duties fulfill all the needs of the day—and this is the practical way of looking at it.

But this is not the Catholic way in America—the way which is really the most practical of all. There is no inspiration which can fire the soul of artist or poet like the inspiration caught from religion; there is nothing which makes a craftsman so emulative, so reliable, as the sustaining power of religion. There is no influence which builds up one orderly state out of the complex masses of thinkers and toilers like religion. This is a truth which the foremost European states are now learning—some, like France, from sorrowful experience to the contrary.

Many things are taught, in fine, by this exhibit. We are lifted up in thought as we wander through its varied mazes from the contemplation of the wisdom and the care manifested in the details of the system to the nobility of the purpose; and we see underlying it all the sublime tenacity with which the Catholic Church goes on in her beneficent way. Through good report and evil report she adheres to her mission, whether states or governments frown upon her or smile. She will not neglet her own, no matter who despises them, but like a tender mother and guide still helps them onward in the world, upward toward the light.

JOHN J. O'SHEA.

The "Review of Reviews" commenting on John J. O'Shea's illustrated description of the Catholic Educational Exhibit in the November issue of the "Catholic World," says: "Catholic education at the World's Fair is another addition to the illustrated as well as literary history of the monument of American genius."

SOME OF THE CHRISTIAN BROTHERS' EXHIBITS.

The "Catholic Family Annual of 1894" contains an article on the exhibits by Professor James F. Edwards, of Notre Dame University. A few extracts are here given:

Bishop Spalding's masterly pen stirred up enthusiasm. "Since the Catholic Educational Exhibit," he wrote, "will be the only distinctively Catholic feature in the Columbian Exposition, every honorable motive should impel us to leave nothing undone to make it worthy of the event commemorated and of our own zeal in the cause of Christian education. We shall thus place before the eyes of all who will visit the Exposition a clear demonstration of the great work the church in the United States is doing to develop a civilization which is in great part the outgrowth of religious principles, and which depends for its continued existence upon the morality which religious faith alone can make strong and enduring. * * * Opinion rules the world and the Catholic exhibit offers a means to help mould opinion on the subject of education which is second to none. Those who do not read seriously or think deeply may be made to open their eyes and look, and what they see may arouse interest and lead to investigation."

"In spite of many difficulties, the results of Catholic education in its minutest details, from the kindergarten to the university, were placed before the people of the world; a colossal object lesson to those who say that Catholics are opposed to intellectual development. Our religious orders of men and women, as well as the lay teachers in our Catholic schools, are noted for their self-sacrifice, perseverance and enthusiasm in the cause of education. And it took all these to bring together the vast array of objects in this grand display of the interest the church takes in education. Few departments of the World's Fair were more interesting than the Catholic Educational Exhibit, certainly none more instructive. Many persons have been heard to say that it was worth the trip to Chicago to inspect the endless variety of objects displayed in the Catholic exhibit. To teacher and pupil alike, it has been of untold advantage to examine the methods that prevail in our schools, and to study the results of skill, ingenuity, diligence, perseverance, and conscientious work on the part of both instructor and student. It aroused new interest in pedagogics as a science and an art. Thousands of nuns, at the bidding of their superiors, left cloistered cells and entered the world once more to study the progress of education and to compare methods, old and new. Priests, Bishops, Archbishops, the Cardinal and the Apostolic Delegate, besides thousands of teaching brothers and Catholic laymen, availed themselves of this unique opportunity to investigate the results of this most interesting of subjects, Christian education; a subject which, as Bishop Spalding says, 'is a question of life, of religion, of country; a question of science and art; a question of politics, of progress, of civilization.'"

"Naturally the showing made by the parochial schools was the pride of the exhibit, because it is for our parochial schools that the greatest sacrifices are made."

"We cannot close this imperfect sketch without paying a slight tribute to Mr.

Peabody, Director-General of the Columbian Educational Exhibit, a man of liberal and broad-minded views and cultivated intelligence, whose kindly and opportune aid not only in securing the necessary space, but also in the arrangement of minor details contributed not a little to the successful issue of the glorious undertaking of Bishop Spalding and Brother Maurelian."

Professor Edwards reviewed the exhibits in a general way, and wherever possible gave credit to the exhibitors, as far as the limits of a brief account permitted.

REVIEW OF EXHIBITS.

From personal knowledge of the financial cost, the experience, ingenuity, self-sacrifice and constant work required on the part of the teachers in the preparation of so great a variety and such a vast amount of work I must say: "*No one need hereafter ask our Prelates, Clergy, religious teachers and laity to prove the strength of their faith in the cause of Catholic education.*"

Whether I consider the financial sacrifices at home and at the World's Fair, the results of efficient and intelligent methods of teaching; the excellence and completeness of work in all branches and from all grades of institutions, or the marvelous results in the industrial, mechanic and fine arts, the exhibits far surpass anything recorded in the annals of educational exhibits.

Catholic University of America, Washington, D. C.

The most noteworthy of all institutions taking part in the Catholic Educational Exhibit was the Catholic University of America. Though very young, and yet in the first stage of its full development, it manifested the strength of its convictions by appearing as the cap to the climax of the Catholic system of education which begins with the parochial school, to end in the University at Washington.

The difficulty in keeping callers with special requests for the Year-book supplied was the most genuine testimony to its popularity that could be given. It would be unfair to even mention the University without repeating the name of Miss Mary Gwendoline Caldwell, whose generous donation made the decree of the Catholic Bishops of the United States at the Third Plenary Council at Baltimore a possibility. Right Rev. John J. Keane, D. D., himself a product of the parochial school and a staunch defender of the Catholic view of education, is the Rector under whose guidance the rapid progress of the University to completion in every way is assured. And this means to endow the United States with an establishment that will stand as the peer of the ivy-mantled institutions in the great centers of learning in Europe.

ST. ALBERT'S COLLEGE LIBRARY

The Year-book of the Catholic University of America for 1893-94 furnishes complete information as to the departments of the Catholic University, and the most advanced courses of studies prescribed to obtain the university degrees of Baccalaureate, Licentiate or Doctorate.

ECCLESIASTICAL SEMINARIES.

Six Ecclesiastical Seminaries were represented in the exhibits: New Seminary of St. Joseph, New York; Seminary of Our Lady of Angels, Lazarist Fathers, Niagara University P. O., N. Y.; Theological Seminary of the Holy Cross, Congregation of the Holy Cross, Notre Dame, Ind.; Seminary of Papal Josephinum College, Secular Clergy, Columbus, Ohio; St. Vincent's Seminary, Benedictines, Beatty, P. O., Pa.; St. Meinrad's Seminary, Benedictines, St. Meinrad P. O., Ind.

The most comprehensive exhibit was that of St. Vincent's Seminary, Beatty P. O., Pa., conducted by the Benedictine Fathers.

There were Latin Theses in Dogmatic and Moral Theology, Church History, Mental Philosophy and Holy Scripture. Exercises on the Hebrew Language and Grammar; original essays in the following sixteen languages: Greek, Latin, Hebrew, German, Spanish, Italian, Irish, Lithuanian, Polish, Russian, Hungarian, Slavonian, Dutch, Bohemian, Portuguese and French.

There is no record of such an exhibit from an Ecclesiastical Seminary at any previous International Exposition.

Some Conditions for Admission to a Seminary.

1. No one is admitted to Philosophy who has not completed the classical course, and all applicants are examined by the Board of Examiners. The degree of Bachelor of Arts is conferred upon those who have completed the philosophical course and have passed a satisfactory written and oral examination.

2. All candidates for Theology are examined on those branches of study which are prescribed for the Philosophical course.

3. Candidates for Sub-Deaconship and Deaconship are examined on those tracts of Moral and Dogmatic Theology which they have already seen in class. Candidates for the Priesthood are required to pass an examination before the Theological Faculty on the whole of Moral and Dogmatic Theology, unless their respective Bishops prefer to have them examined by the Diocesan Board of Examiners.

4. A public disputation is held at the close of each session. Not only the professors of the Seminary but also of the College attend these disputations, the matter of which is taken from Moral and Dogmatic Theology, Sacred Scriptures,

Liturgy, Church History and Philosophy. One student defends the thesis and two bring objections, but the matter must be prepared by all as they may be called upon to propound or solve difficulties.

5. Students of Theology who may desire to take the degree of Master of Arts at the close of the second or third year of Theology, must pass a satisfactory examination on Moral and Dogmatic Theology.

COURSES OF STUDIES IN ECCLESIASTICAL SEMINARIES.

Philosophy; two years. (The studies and lectures in Seminaries are conducted in Latin.)

FIRST YEAR.

Logic—Ontology, Cosmology, Natural Theology, Physics and Chemistry. Mathematics—Analytical Geometry and Differental Calculus. Latin, Greek and Hebrew Languages. Sacred Hermeneutics—Introduction to Sacred History.

SECOND YEAR.

Psychology—Ethics, History of Philosophy, Physics (continued), Astronomy, Latin, Greek and Hebrew Languages and in some Seminaries the Syriac, Arabic and Chaldaic are added—Excerpts from Theology. Introduction to Holy Scriptures.

Theology.

FIRST YEAR.

Dogmatic Theology—Apology for Christian Revelation. Of the proofs of Divine Revelation. Of the Church of Christ. Of Genesis the Rule of Faith.

The Sacraments—On the Sacraments in General. Of Baptism. Of Confirmation. Of Penance. Moral Theology—Of Human Acts. Of Conscience. Of Laws Of Sin. Of Virtue. Of the Precepts of the Decalogue. Of the Precepts of the Church. Ecclesiastical History—On Sacred Liturgy. On the Breviary. Of Reciting the Divine Office. Sacred Eloquence. Gregorian Chant.

SECOND YEAR.

Dogmatic Theology—Of the Unity and Trinity of God. Of God the Creator.

Sacraments—Of the Holy Eucharist. Of the Sacrifice of the Mass.

Moral Theology—Of Justice and of Law. Of Contracts. Of the Particular States of Life.

Ecclesiastical History.

Canon Law and Censures.

Sacred Liturgy—Roman Ritual. Of the Administration of the Sacraments.

Sacred Eloquence.

Gregorian Chant.

THIRD YEAR.

Dogmatic Theology—Of the Incarnate Word. Of the Grace of Christ.

Sacraments—Of Extreme Unction. Of Orders. Of Matrimony.

Moral Theology—Of the Nature and Substance of the Sacraments. Of Irregularities, Of Indulgences.

Pastoral Theology.

Ecclesiastical History.

Canon Law.

Sacred Liturgy—Of the Sacrifice of the Mass. Of Vespers and Devotions.

Sacred Eloquence.

Gregorian Chant.

NORMAL COLLEGES OR INSTITUTES AND PREPARATORY NORMAL SCHOOLS.

The Catholic Educational Exhibit afforded a rare opportunity for the study of exhibits from Normal Colleges or Institutes and Preparatory Normal Schools.

Religious Teaching Orders of Priests, Brotherhoods, and the various Sisterhoods provide training colleges for their candidates. As a rule in each province of a religious order, there exists an institute for the instruction and training of prospective members in all that relates to the founding, organizing and management of schools, the classification of pupils, the formation of character, methods of teaching, the subject matter to be taught, ventilation, hygiene, etc.

The training to religious life forms an essential part of the scheme of a preparatory training school, Novitiate, Normal College, Scholasticate, etc.

In these Normal Institutes are usually found the very best Normal manuals hand-books on methods of teaching, educational journals, reviews, etc., so as to keep members thoroughly posted on whatever happy results may have been attained by experienced educators.

The matter exhibited by Normal Colleges or Institutes was interesting in variety, amount and excellence. There were text-books edited by members of religions orders, secular clergy or lay persons, manuals for methods of teaching, organizing and managing schools, classifying pupils, etc. Of such matter exhibited may be mentioned Linton's Historical Charts, by a Visitation Nun. The Rev. P. A. McDermott, C. S. P., presented a chart of complete and concise synopsis of English analysis; a diagram illustrating the preceding theory, analysis of first sentence "Paradise Lost," analytical map, study of the United States, giving name name of state, date of admission, cities, boundaries, locations, population, rivers, sources, outlets, cardinal points, mountains, lakes, bays and gulfs. A volume on "Elocution as an Art," arranged for colleges and academies by a Dominican Nun of New Orleans; five text-

SOME OF THE NEW YORK EXHIBITS.

books in mathematics, by Rev. Joseph Bayma, S. J., of Santa Clara College; Essay on Methods of Instruction, by a Benedictine Father of Jasper College, Jasper, Ind.; "Loyola" and the Educational System of the Jesuits, by Rev. Thomas Hughes, S. J., De La Salle Normal Manual, being a revised edition of the first hand-book for teachers ever issued. The Brothers of the Christian Schools exhibited from their Normal department in Europe and America complete sets of plaster casts as an aid in teaching drawing, designing and construction; also models in wood, zinc and card-board. Full sets of charts, sets of drawing books for linear, architectural and perspective drawing; studies in shades and shadows, etc. An interesting volume for the development of solids, so arranged that in a moment the solid can be constructed with card-board and the formulæ are given to determine the surface and the volume of each solid. Illuminated Pictorial Charts of American History, Literature, Science, Art, 1492 1892. Chart of Universal Biography from the creation to the present time. Geographical Chart of the United States, Chart of United States History, and Chart of Presidential Administrations from the discovery of America to the inauguration of President Cleveland, 1893, by the Sisters of Mercy, St. Aloysius' Academy, Loretto, Pa. From Notre Dame School, Chippewa Falls, Wis., Historical and Geological Charts. The School Sisters of Notre Dame from Embla, Md., sent 550 oil painted Botanical Specimens, duly classified. The sisters of the same order in Baltimore exhibited original paintings, hand-painted china, and that of Milwaukee twenty-one large oil paintings, one volume music, "Responses." Compiled and arranged by a School Sister of Notre Dame, also Flowers, Vegetables, Fruits and Confectionery in Wax, and fourteen small size Oil Paintings. Of paintings, water colors, pastels, sepia, crayon and charcoal drawings, there were a large number, as also of hand painted china, gold and silver bullion work; Irish point lace, Brussels lace drawn work, embroidery, needle work, etc.; illuminated work and ornamental pen work. Schedule of weekly readings in literature and examination questions on same during three years. It would require many volumes to do justice to all the religious orders and the institutions in the endless variety and excellence of the work exhibited.

NORMAL COLLEGES OR INSTITUTES AND NORMAL DEPARTMENTS FOR THE TRAINING OF TEACHERS.

Represented at the Catholic Educational Exhibit, World's Columbian Exposition, Chicago, 1893.

CALIFORNIA.

Santa Clara College, San Francisco, Jesuit Fathers.

Academy of the Sacred Heart, San Francisco, Ladies of the Sacred Heart.

Normal Institute, Martinez, Christian Brothers.

St. Joseph's School, San Francisco, Brothers of Mary.

Convent of Our Lady of the Sacred Heart, Oakland, Sisters of the Most Holy Names.

DISTRICT OF COLUMBIA.

Visitation Convent, Georgetown, Visitation Nuns.

INDIANA.

Academy of the Immaculate Conception, Oldenburg, Sisters of St. Francis.
St. Mary's Institute, St. Mary's, Vigo County; Sisters of Providence.

KENTUCKY.

Loretto Academy, Loretto, Sisters of Loretto.

MARYLAND.

Normal Institute, Ammendale, Christian Brothers.
St. Joseph's Academy, Emmittsburg, Sisters of Charity.
Notre Dame of Maryland, Embla, School Sisters of Notre Dame.

MISSOURI.

La Salle Institute, Glencoe, Christian Brothers.
St. Mary's Institute, O'Fallon, Sisters of Precious Blood.
St. Joseph's Convent, South St. Louis, Sisters of St. Joseph.
Ursuline Convent, St. Louis, Ursuline Nuns.

LOUISIANA.

Dominican Academy, St. Charles Avenue, New Orleans, Dominican Nuns.

NEW YORK.

Mt. St. Vincent Academy, Mt. St. Vincent, on the Hudson, Sisters of Charity.
St. Joseph's Normal College, Amawalk, Christian Brothers.
Visitation Convent, Brooklyn, Visitation Nuns.
St. Joseph's Convent, Flushing, Sisters of St. Joseph.

OHIO.

St. Mary's Institute, Dayton, Brothers of Mary.
St. Mary's Preparatory Normal School, Dayton, Brothers of Mary.
Notre Dame Convent, Cincinnati, Sisters of Notre Dame.

PENNSYLVANIA.

Mt. St. Joseph's Academy, Philadelphia (Chestnut Hill), Sisters of St. Joseph.
Normal Institute, Beatty, Pa., Sisters of Mercy.

WISCONSIN.

Notre Dame Convent, Milwaukee, School Sisters of Notre Dame.

FRANCE.

Central High School, Bordeaux, Brothers of the Christian Schools.
Scholasticate, Paris, " " " "
Brothers' Institute, Reims, " " " "

Professional Art School, St. Luke, Lille (Nord), Brothers of the Christian Schools.
Agricultural Institute, Beauvais (Oise), " " " "
School for Deaf Mutes, St. Etienne (Loire), " " " "
" " " " Bourg (Sein) " " " "
" " " " et Besancon (Doubs) " " " "
Brothers' School, J. B. De La Salle, Bordeaux, Brothers of the Christian Schools

BELGIUM.

Brothers' Institute, Carlsbourg, Brothers of the Christian Schools.

ISLE OF MAURITIUS.

Christian Brothers' Institute, Isle of Mauritius, Brothers of the Christian Schools.

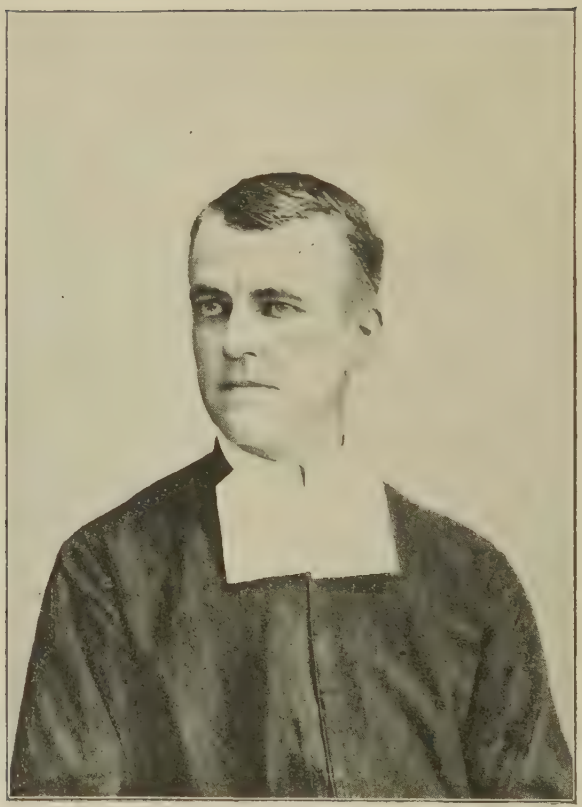
UNIVERSITIES.

Niagara University, Niagara P. O., N. Y., and Notre Dame University, Notre Dame, Ind., having departments of Theology, Law and Medicine, as well as the college course of classical, scientific and literary studies, were represented in the Catholic Educational Exhibit. In the "Weekly Index" of the Niagara University and the "Scholastic" of Notre Dame University were shown the literary work of the students. The classes of civil and mechanical engineering and photo-micrography of the Notre Dame University commanded high praise from competent artists and judges. The art work, consisting of three paintings, by Professor Gregori, and seven paintings by his pupils, drawings and artistic pen work are well remembered by all visitors. The Catholic historical collections from Bishop's Memorial Hall, and the Catholic Reference Library of America, with its rare publications, and first copies of magazines and Catholic papers were unique and valuable features.

COLLEGES WITH CLASSICAL SCIENTIFIC, AND LITERARY COURSES.

There were twenty-three colleges having complete classical, scientific and literary courses and holding charters of incorporation from the legislatures of States or regents of universities empowering them to confer the academic and honorary degrees.

Some of these colleges presented very complete exhibits in every branch of study, and included nearly every chapter of each study. If you desired evidences of the extent to which the Latin and Greek classics were studied, you could find translations of passages from all the best known authors. There were exercises in scansion and examinations on style, construction, the different periods of classic litera-



BROTHER MAURELIAN, F. S. C.
SECRETARY AND MANAGER.

ture, etc. Selections from English authors were translated into Latin and Greek. Among such translations were the History of England and Grover Cleveland's Inaugural of 1893.

In philosophy there were Latin exercises from the text of Zigliara, Vallet, etc.

In literature there were prize essays and compositions on every conceivable subject. The standard English authors, the best literary productions of our times and all the important questions of the day were noted in the literary exercises.

Many colleges have literary and debating societies, of which the professors of literature act as critics, and thus cultivate a knowledge of Parliamentary tactics. These societies stimulate the study of history and literature and afford frequent opportunity for the practice of oratory.

One institution presented a schedule of weekly readings of standard literature, with series of examination questions at the end of each week. These readings extended through a period of three years, and were carefully conducted in the advanced classes.

There were examinations on the History and Philosophy of Literature, English and American Literature, Ancient and Modern History, Poetry, etc. In mathematics one college presented the solution by its students of every problem in Todhunter's Calculus. Every chapter in Astronomy, Analytical Geometry, Conic Sections, Electricity, Dynamics, Chemistry, Physics, Physiology, Political Economy, Zoology, Hygiene and the effects of tobacco and alcohol on the system, Plane and Spherical Trigonometry, with applications to surveying and navigation, etc., etc., could be seen. Not only the text, but an intelligent and clear solution, with diagrams, drawings and pictorial illustrations that in many instances were as perfect as designs from an engraver's establishment.

There were Herbaria, local and general, as evidences of expert botanists and good study.

Chemicals from the laboratory, manufactured by students, were among interesting exhibits.

Examination papers of students, on which the Degrees of Bachelor of Arts and Bachelor of Sciences were obtained from the University of London were also on exhibition.

Concerning the study of civil engineering and other studies, "The Boston Pilot" has the following notice:

"The essays of the older pupils, the mechanical drawings, the examples of work in wood and metal all give evidence of the great facilities offered by the Catholic institutions. The pupils of the La Salle Institute make the best showing of civil engineering in the exhibit, so it is said at the World's Fair. An idea of the questions treated and elucidated may bs gleaned from the drawings displayed. The surveying papers are likewise embellished with drawings. The examination papers

in natural philosophy treat of electricity, of levers, of gravity and of equilibrium of liquids, and each subject is made clear by several exquisite drawings. This is particularly true with electricity. Astronomy has every difficult point illustrated with a drawing, and the volume of papers on mensuration is a work of art, so many and so beautiful are the practical drawings. The wall pieces of this exhibit are mechanical drawings of 'Bridge Construction,' four different kinds of bridges being shown, also the mechanism of the 'Broadway Cable Railway' and drawings of the 'Howe Truss,' the 'Burr Truss,' the 'Linville Truss,' two 'Plate Girders' and one 'Bridge Details.'"

Not only were the ancient languages found in the exhibit, but the modern were well represented. Besides the English, you could find a representation in the following languages: Bohemian, Celtic, French, German, Hungarian, Italian, Irish, Indian (Sioux), Low German, Lithuanian, Polish, Russian, Slavonian and Spanish.

The study of religion was shown by essays on doctrinal subjects, church and Bible history, Christian philosophy, ceremonies of the church, examinations on tactics against infidels, controversial subjects, evidences of religion, history of the Christian religion, etc., tradition and Christian doctrine.

Photographs of brass bands, orchestras, halls with gymnastic apparatus, base-ball clubs, etc., gave evidence of the attention given to music and athletics.

Nearly all colleges include Drawing in their course. The many notices to be found in the press reports make it unnecessary to say anything further concerning the architectural, mechanical, crayon or charcoal drawings and sketchings from objects or from nature, water colors, etc.

High Schools, Academies, Collegiate Institutes and Commercial Schools.

Among the 207 institutions numbered under this head were a large number of Convent Schools of high grade. There were no means of ascertaining how many of them were incorporated by State Legislatures authorizing them to confer academic degrees, and whether their curricula included full collegiate and scientific courses. Neither the Catholic Directories nor the reports of the Commissioner of Education at Washington contain the desired information on this matter.

What has been said of the thoroughness of instruction and excellence of work presented by colleges is equally true of the institutions here referred to. The amount of plain and ornamental pen-work which, in many instances, was similar to copper plate, was a puzzle to visitors, many of whom considered it impossible for young men and young ladies to do so large an amount of artistic school work.

Judging from the work exhibited, very many of these schools of high grade approximate the courses of studies in classical colleges. The paintings, drawings, water colors, ornamental pen-work, hand-painted china, lace-work, embroidery needle-work, and every conceivable variety of fancy work, was of such excellence that an art critic, after reviewing such work through the whole exposition, closed the article by these words: "The lingerie from the various convent schools is undoubtedly the best at the Fair."

Some of the high schools and academies do not include Latin and Greek, but give advanced courses in English literature, mathematics and the natural sciences. Many of the commercial schools insist on an extended course of English, with algebra, geometry and mensuration.

There is probably not a chapter in any branch of instruction, from the primary and kindergarten to the highest studies in the Normal College, Seminary and University, that was not represented in the exhibits, and in a variety of ways. Wherever a diagram, a pictorial illustration or design would serve to add strength to the text, or clearness to the solution, it was embodied in the work.

Journalists and educators who asked to be shown the exhibits for the purpose of describing them, after inspecting the work for several hours, declared it would take at least two or three weeks of study to enable them to write an intelligent review on the merits of the work. The second edition of the catalogue published in Chicago, gives a fairly complete list of what each institute exhibited. To describe the work of every branch in detail, as exhibited in all grades, would fill volumes.

An incomplete list of the needle and fancy work is added to give readers an idea of the variety and amount of work exhibited:

Plain and fancy sewing, mending, hemstitched handkerchiefs, hand-made undergarments, articles ready cut for machine, plain knitting, knit scarfs, hose, boots, sacques and capes, Isabella gown, gentleman's dressing gown, empire gown, ladies' and childrens' embroidered silk, linen and calico dresses and aprons, piano covers, dresser scarf, dresser sets, piano stool covers, banners embroidered, wreaths of paper flowers, fascinators, lamp mats, patch-work, table covers, satchet bags, shopping bags, bead work, silk neck-ties, celluloid calendars, Japanese basket toaster, fancy wheels, watch pocket, tray cloths, flannel skirts, jackets, infants shirt and cloak, child's cape, hood and dress; dress of white Indian silk, quilt, crochet tidy, canvas tidy, crochet cushion, crochet leggins, crochet slippers, painted tile table-top. Antependium painted on bolting cloth, banner with wasp's nest painted from nature, silk throws, satin cushions, bolster cover, head-rest of plush (silk embroidery), socks, mittens, tapestried sampler, pink head dress (zephyr and silk trimming), plush crazy quilt, embroidered picture of Madonna and child in gold, French and chenille embroidery, Roman embroidery on handkerchief, embroidery on silk in cross stitch, embroidered coverlet patch work and glove cushions, embroidered

altar cloth, center piece, etc.; embroidered suspenders. Antependium artistic pictorial needle work, in colors; Japanese, Arrasene, German and Appliqué embroidery. Arab's head in bronze, repoussé; carved easel, of mahogany and cherry; hand-painted fire screen; wall pockets; card, handkerchief and glove cases; leather flowers and pictures; lyre made of wood shavings and shaped into leaves, flowers and berries; picture of a combination of water colors, moss, pebbles, etc.; Irish point lace handkerchiefs; specimens Honiton, Brussels and Irish point lace; black lace; insertion; Alencon, guipure, duchesse and torchon; altar lace and filet knit lace; plain lace; hand-made thread lace; pin cushion, trimmed with point lace; kid gloves. Gold and silver bullion work; eagle embossed in gold; inlaid work; painting on glass, celluloid, silk and wood; plain and fancy hair work; picture, landing of Columbus, made of hair; Spanish drawn work, yoke and cuffs of fine tucks and drawn work; oak rocker embroidered; drawn work on splashers, tidies and handkerchiefs; hand-painted china, in Roman gold and from original designs; decorated china. Benediction veil, worked in gold, cape embroidered in silk and gold, set with gems; lace rachet and alb, missal, etc.; ciborium covers, cape, bourse, stole and alter veils embroidered; illuminated work on silk; illuminated altar covers; preaching stole, embroidered in gold; embroidered vestments; wax work, cross and roses, vegetables, flowers, fruit, confectionery.

Carola Milanis in the "New World" includes the following list from one of the Convent schools:

The plain sewing comprises four varieties of stitching—running, back-stitching, hemming and top-sewing. The specimens illustrate: flat seam, French double, antique, hemmed double and open, gathering, whipping, button-holes in linen and in dress material, tape, loop and strings on corner and middle, binding, slits with hem, with pieces, with cross, with broad band, strengthening slits with gusset, sewing on piping, fixing whalebones, herring-boning. The embroidery stitches used in preparing this exhibit are: outline or stem, briar, feather and coral, satin, Queen Anne and weaving, bullion, bird's-eye, Kensington filling-in, beading, loop and knot, ladder, button-hole and scallop, twisted, seed, border, cat, herring-bone, Persian, single briar, Leviathan, Roman, half Kensington, outline and salon foundation darned in Roman floss, Java canvas table mats in Grant embroidery silk, darned or embroidered net, netted insertion. Tatting displayed: plain edge, two-shuttle edge, ring, fringe, wheel, rosette, vandyke, insertion and edging. Lace displayed –Renaissance: double-twisted baf, plain button-hole Russian stitch, column insertion, Chester, plain and wheel branches, cones, net.

The arts of cooking and baking were not forgotten by the Convent schools. Pupils were examined on "What to Eat and How to Cook It," "What to Bake and How to Go About It." Photographs showing young ladies at work in the kitchen and bakery of Convent schools gave a practical view of the question.

Object teaching was well illustrated, especially from schools of Maryland, New

Jersey, California, Massachusetts, etc. Several albums of study of object lessons from Notre Dame of Maryland were much like Encyclopedias of Natural History.

COMMERCIAL COLLEGES.

Concerning the twenty-six chartered commercial colleges and commercial departments of colleges it must be said that the disylay of work in book-keeping, commercial law, stenography, typewriting, penmanship and all branches relating to business were fully up to the standard. Photographic illustrations of class rooms in commercial colleges fitted up in banking-house style and with printed business forms, college currency and cards representing the equivalent of merchandise, etc., indicated the practical methods adopted to familiarize students with the realities of commercial transactions.

PARISH SCHOOLS.

Nine hundred and sixty-one parish schools sent exhibits to the Fair. The editor of the "Social Graphic," Memphis, Tenn., pays the following tribute to the work.

"It was said of a certain individual, that to know him was a liberal education; and the World's Fair serves, not as the knowledge of one, but of many minds, to bring a broadened comprehension to visitors there and a truer touch with the advancing culture and progressive thought and tendency of mankind. Probably this is no more apparent than in the Catholic educational exhibit, which shows how the young idea is shooting nearly all over the world and the material evidence of the methods used to bring forth its best results.

"I went through the entire exhibit, and was detained so long in the varied interests with which it abounds, that I did not then visit the other educational exhibits, thinking to look at them with freshened interest and better relish when unsated and free from intruding comparisons; but I found many beautiful pictures of professors and their classes, and colleges themselves; I found books in which the varied alumnæ were requested to register; I found cases of botanical specimens; but I found no attendant anywhere to answer my inquiries, I found no work of the pupils themselves, and though I know there are great schools there represented I know nothing whereby to express that belief nor to add to the simple statement that they are there. But the Catholics have their exhibits arranged in such wise that one may read and linger many hours, and every visitor is shown the utmost courtesy and attention, and so the Catholic educational exhibit is quoted far and wide as one of the most interesting points at the Fair.

One involuntarily compares the Chicago with the New Orleans exhibit. The concentration of work at the latter place was noticeable; it is more so at Chicago and it has the heightened charm of the delicate handiwork and refining grace of the sisterhood. The Catholic schools have the advantage over the public schools. They are more flexile. In the public schools everything is done with the precision of machinery. There is a certain routine to be followed—nothing is allowed outside of that. The plants must all be a certain height; any which exceed that height are lopped off; those which do not come up to it are rooted out.

In the Catholic school it is different; the schools are not united in systems and the teachers are more at liberty to follow their own bent. While there may be disadvantages, I think they are overbalanced by the advantages in the result seen at Chicago—more diversity—while the practical is everywhere seen, the ornamental and æsthetic is nowhere neglected. The collectiveness is probably a great advantage. It impresses.

A remarkable feature about the exhibit is the completeness with which every grade of school is represented.

Another feature of the exhibit is the uniformity. All were interested in making a good show. Take any school at random, as we did, and you will find the result the same. Take, for example, the Glandorf Schools, Putnam county, Ohio, or the schools of Festina, Iowa; not many of us ever heard of them before, but their pupils evidently felt that it was as incumbent upon them to make a good display as on their more aristocratic neighbors of New York City, Boston or Philadelphia, and they did so.

Nor has all the work or exhibit been especially prepared for Chicago. Some of it has, but much of it extends over years, and illustrates the daily routine of the schools. It has been objected that there is a great deal of sameness throughout the exhibit. This we do not grant, and we think that any one who has gone carefully through the exhibit will agree with us. But even where there is a sameness, it but testifies to the excellence of the general system. He who is in search of the unique can easily find it. For instance, take the booth of Notre Dame Institute, Asquith street, Baltimore (an Academic institute), which, by the way, makes one of the best displays in the exhibit. The exhibits of this institute are original and unique in every particular—in titles, in binding and in contents. The examinations and work in physiology, for instance, is entitled, "Know Thyself;" the work in linear drawing, "Line by Line;" that in crayon drawing, "Shadows of Substances," etc. This institution also has some exquisite work in wax, and some rare imitations of natural flowers.

Another thing that attracts the attention of the visitor is the excellence of the penmanship. The penmanship of some boys of 14 astonished educators who examined it. It was hard to convince them that the work was genuine, until other writings of the same boys were shown them. The best pen-work in the whole ex-

position is undoubtedly that of the De La Salle Penman's Club, in the Christian Brothers' department, and of the Canadian exhibit.

One is in general so much taken with the ornamental work of the exhibit that he scarcely finds time to examine the ordinary class-work which is piled in countless volumes throughout the exhibit; but if he does, he will strike a rich mine. He will, in the words of Dr. Selim H. Peabody, chief of the Department of Liberal Arts, "think of the hundreds of thousands of fingers which have been employed all over this land in the preparation of this exhibit; think of the hundreds of thousands of figures and minds and teachers who have cared for the general exhibit; observe the great skill, the wisdom, the patience, the care, the consideration, which have been exhibited by all those who have had charge of gathering this exhibit, of putting it in place, and of keeping it before the great American people."

To particularize to any great extent as regards the class-work is beyond the limits of an article of this character.

After noting the exhibits of colleges, kindergarten, art, technical and other classes of schools, the writer continues:

"It is hard to discriminate in a collection of the works of twelve hundred institutions, and many things of interest are gone over by the necessarily casual inspection of each booth.

"You see all those wonderful laces and embroideries done in cloisters, and you realize that the golden thread in the loom of time surely caught most of its radiance in those sanctuaries. And then you go into that plain little office of Brother Maurelian's, overlooking the glittering azure of the restless lake, and you sum up the infinite detail and grandeur of it all; the patience of these teachers, who give up their lives not for greed nor gold, but for love; you think of the patience, the care, the daily rounds, with no surcease from labor, no recompense nor meed of praise; and you say, 'Surely, this is the love that passeth all understanding.'

"But it is more than a moral sermon that comes to each thoughtful person who visits that wonderful exhibit. You realize that the youth of this country need the restraining influence of just such education as this; you realize that the best results must come from teachers who work not for gain, but from the highest motives of their highest natures; you realize that those teachers are best unto whom has been transmitted through the years the deepening fervor and quickening intellect and improving methods of their lives' study.

"You gauge the excellence of a thing by its result. The Catholic Educational Exhibit needs no pen nor praise in its behalf; it is its own eloquent barrister before the court of the nineteenth century." Social Graphic, Memphis, Tenn.

"Its parochial schools give a moral and religious training which is needful, and which, else, would not be provided for youth who without it would be likely to grow up with theories and impulses prejudicial to the social order. The Roman Catholic Church of New York is one of the city's powerful conservative forces, and no

good citizen, whether he be Protestant, Jew or infidel, ought to desire to see its influence weakened. It is arrayed against the pestiferous agitation which seeks to disrupt society and demolish all its safeguards. So long, certainly as it carries on its work of educating the young at its own cost, no one has any ground of complaint against its system of parochial schools; and the practical proofs of the usefulness of that training which the coming exhibition will afford should bring satisfaction to the whole people.

"This is a time when society needs to encourage and assist every earnest and intelligent effort to provide an antidote for the poison its enemies are striving to inject into its veins."—New York Sun.

Language fails in the attempt to describe the exhibits of the 994 parish schools. Professor Edwards said truly that the parish schools were the pride of the exhibit, for it is to them the greatest sacrifices were made "by our prelates, our clergy, our people and our religious teaching orders of men and women."

Many parish schools have one or more classes for advanced pupils who presented class-work, drawings and fancy work that would have been very creditable to academies.

Bishop Ryan, of Alton, wrote: "The innumerable toils and sacrifices of the most devoted men and women are behind thorough Catholic education." This is a strong tribute from the distinguished prelate to the reverend pastors who in untold hardships and every sacrifice, financially and otherwise, built and maintained these schools, and to the noble army of religious teachers of men and women who devote their lives to the "intellectual, moral and religious education of youth," which Dupanloup calls "a divine work" and "the highest human work that can be peformed.

Professional Art Schools and Art in Catholic Schools.

There were four professional art schools and scores of art departments from Catholic schools represented in the exhibit.

According to the judgment of competent artists and reputable critics, the work from the professional art schools and that from advanced pupils in the art department of Catholic schools, was unquestionably of a high order of merit.

A few amateur critics seemed unable to discriminate between the work of beginners in schools and that of advanced pupils, and betrayed their want of judgment and experienoe by declaring these exhibits devoid of merit.

The editor of the social "Graphic," of Memphis, Tenn., a competent and well-known artist and critic, in speaking of the reflection cast upon the work by such would-be critics, says:

"True, all criticism has not been favorable. It would, indeed, be the greatest of all surprises if it should be. One of these unfavorable critics is Miss S. A. Walker,

who wrote for the 'Independent' a review of the sculpture at the World's Fair, with notes on art schools.

"There is a large exhibit from Catholic schools," she says, "of a decidedly stale and impotent character. In fact, the art work is a nightmare and a proof that the teachers do not know what is being done outside their immured and sequestered domain. Let us hope that they will visit their exhibits and compare them with the work of non-sectarian institutions, and, if so, the World's Fair is not in vain." A search through the entire educational exhibit fails to show us anything worthy of consideration in the line of art outside of the Catholic exhibit, except the work of regular art schools, such as the Philadelphia School for Women, the Cooper Art Union, the Artists' League, etc. It is with this work, in all probability, that Miss Walker wishes to compare the work of children, many of them with primary and elementary grades. Or, perhaps, in the fullness of her artistic judgment, she has imagined that the work of the school children should compare with the productions found in the art gallery, and should equal, if not surpass, the creation of Sir Frederick Leighton, Sir John Millais, and others of the same class.

Very likely, if there were more studies of the nude to be found in the educational exhibit, the graduates of the Parisian art school would find more to praise, less to condemn. Strange that in some mysterious and paradoxical manner the nude covers a multitude of artistic sins.

"No objection should be made to honest criticism. That most of the art work in the educational exhibit is crude is very true, being the work of beginners; but that very crudeness expresses an honesty that denies the aid of perceptors and the touch of the guiding hand. But it is not all crude, not all imperfect.

"The most delicate art work, such as painting in oils and water colors, embroidery, etc., is found in the exhibits from the girls' schools and academies

"The illuminated pen-work from the Sacred Heart Academy is superbly designed and executed, as also some painting on china in one of the smaller exhibits.

"In pen and ink sketches there is some noticeably fine work and several remarkably good crayons, one of a Mater Doloroso in the European exhibit from Valladolid would take a high place in any collection. But it is in the more useful arts that the boys' schools excel. The geometrical and linear drawings from the French schools of the Christian Brothers, as well as from the schools in this country, are perfect, and evince the accomplished draughtsman, as well as the student."

The following extracts are from the lecture of Eliza Allen Starr, published in the "New World:"

"The Catholic Educational Art Exhibit, in its entirety, is admitted to be a triumph, showing how powerful have been the motives at work among our Catholic educators, and showing, also, the noble material under their hands.

We consider this especially true of the exhibits in the mechanical drawing and its mechanical results. Nothing in the Educational Department of the World's

Columbian Exposition having rivalled them in thoroughness of method, accuracy of execution or mental dignity. One institution, "The Professional School of St. Nicholas," in Paris, France, shows what results are possible to our Catholic Art Educational training in this direction, under favoring circumstances, having specimens on exhibition of brass-work; wood-carving; wood-engraving; map-engraving; modeling in clay; furniture in hard wood, exquisitely carved and polished; a set of band instruments, in German-silver and brass; machinery in steel and brass; optical instruments; surveying instruments; the actual drawings of original architectural designs, with text printed and bound in the same institution. But we are inclined to dwell upon exhibits from institutions, like those of the Christian Brothers in our own country, which have come up under the same influences and have conquered the same difficulties as those alluded to in our opening sentence. We have found nothing under the head of our public school instruction or manual training, which can compare with the exhibits from these institutions; while we find among them, not only huge folio-volumes complete in the showing forth of their system, from the first line exercises through the progressive steps by which their excellence has been attained, but admirable text-books, fully illustrated, and printed and bound by their own pupils; by which this "systematiz d system," as we may well call it, can be promulgated and its practice facilitated in those districts of our vast country which we have hitherto regarded as remote from civilization. It is not, therefore, from a favored Manhattanville alone, or a New York Protectory, or any other noted De La Salle Institutes, that these exhibits have come, but from every Dioscesan school for boys which appears in the exhibits. These specimens make a notably universal feature in these departments, and are carried to wonderful perfection—giving us the very objects represented by the drafting-pen or pencil, in ac ual production and in their appro priate materials; and in many cases, very intricate in character. One device for giving an intelligent knowledge of every architectural detail connected with arches and bridges is particularly interesting—being a plaster cast which can be taken apart in a way to satisfy a Brunelleschi as to every interior detail, and these can be drawn by the pupils while thus detached.

The results of these studies, moreover, under simpler conditions and less varied scope, are to be seen in the wood-carvings from the deaf mute schools of Chicago and Buffalo, and from the colored and Indian schools of Pine Bluffs, Montana, South Dakota, New Mexico and other points. The practice of mechanical drawing in our Catholic schools has found a powerful advocate in these exhibits, showing how thoroughly the subject has been mastered by our Catholic educators, and how steadfast have been their efforts to make it a factor in the future of our Catholic boys.

But while giving this large praise, we do not forget that the widest mechanical training will not make an artist, while a genuine artist can be trusted to master mechanical difficulties; as was proved ages since, by Leonardo da Vinci and Michael

Angelo, both of whom wrought prodigies in the art of construction. To the artistic training, then, of our youth, we must apply ourselves as educators with a full appreciation of this distinction. Few of our Parochial schools have admitted into the primary grades the primary methods of studying forms and colors; but once admitted, their success has been something surprising. The kindergarten work, also, shows a quick adaptability on the part of teachers and pupils; and when the advance of drawing from objects has been made, we are astonished at the celerity with which the initiatory steps have been accomplished. * * * Upon diligent search, we found that original work was given in nearly, perhaps every Parochial exhibit; and this, too, in general, thoroughly excellent; the fault lying in the scarcity rather than quality of the work. * * * *

St. Benedict and Scholastica's Academy, Chicago, has given an unmarred exhibit of graded original work: the studies in black and white being made, first, from simple objects, then from leaf, fruit and flower forms in plaster; of hands, feet, ears; and finally the full casts from the antique, with very beautiful arrangements of still life and flowers in color and with a charming grace of touch; all under the hand and eye of the religious of the order; and it is worthy of note, that the Ephpheta School for deaf-mutes, gives an exhibit of just as thorough a course in every respect, so far as to charcoal drawings from the antique heads and even modeling in clay.

Another art school, with no other patronage than that of the attending pupils, has had the courage to practice the highest principles of art in the dictation and object lessons; light and shadow; the drawing of trees before leafage, studies from still life; casts from the antique; heads and the draped figure from life in color; the full perfection of groups in flowers and fruit; landscapes in color and landscape back-grounds for the floral compositions, in a manner to rival—we use the word advisedly—the exhibits of the best chartered "Art" institutions to which flow donations by the thousands, in order to augment attractions and resources and thus stimulate patronage.

The good work of original study, has been not only begun, but it is bearing fruit. A grand courage, and devotion to the cause of original art-work is needed; but this cannot be lacking with those who have, already, overcome so many difficulties.

Our religious ladies, even if they be cloistered nuns, so long as they are pledged to educational duties, are not slow to find ways of supplying their lack of intercourse with the outer world, or the advantages of contact with the improved methods of instruction. To a keen perception of what will advance their pupils, place them on a level of advantages with the pupils of other schools, is added the profoundest of all motives for securing every possible perfection in their own work, and to inspire the love of this perfection in their scholars. To this, indeed, we must attribute the rapid advances made by them in the direction of original art work.

The parochial schools, for girls, embracing, as they now do, the primary, grammar and high school have only to emulate the zeal shown by the educators of boys in mechanical drawing, to establish preparatory departments for any line of artistic study; lifting the tides of feminine ocupation beyond any one's present conception; unless of the artist who is a teacher as well, and delights, above all things, in the development of the natural resources of the pupils under the eye and hand. Keep carefully, let us say, to the primary studies in your primary grades, and the higher grades will take care of themselves. Do not imitate blindly anybody's system, but if a system has worked well, acquaint yourself with its valuable points and secure the interest of the pupils by an original working, it may be, of the system itself. Above all, do not fall into academic barrenness by denying color to children who delight in it. Do not force them to work out their necessary course in black and white even, without judicious relaxations.

For instance, keep to your black and white during the winter season; but with the coming of the flowers in spring, allow these young hearts and imaginations to bud out and array themselves in the tints of the flowers of the field. You will thus give them an idea of the significance of the seasons, which our hot-beds for vegetables and green-houses for plants, have well-nigh destroyed; and never forget—that the enjoyment of beauty is one of the necessities of the human being.

INDUSTRIAL SCHOOLS.

Among the exhibits from twenty-eight Industrial Schools the Papal Josephinium College, Columbus, Ohio, takes very high rank for its beautifully carved and polished Gothic High Altar of oakwood, with red and white mahogany, 28 feet high and table 9 feet long. Expert mechanics pronounced the work very perfect, and a great credit to the students.

The Boys' Catholic Protectory of Westchester, N. Y., had a meritorious exhibit of class-work, drawings and relief maps. In industrial work it exhibited clothing from the tailoring department, shoes and stockings from their factory, chair-caning, electrotype plates, printed books, etc., views of buildings, classes, work shops, brass band and cadets at drill. St. Francis Industrial School at Eddington, Pa., founded by the Misses Drexel, exhibited stone cutting, plumbing, carpentry and forging, along with excellent class-work and drawings.

Of Industrial Schools for Boys, the foregoing were the largest and most valuable.

St. Vincent's Industrial School, Utica, N. Y.; St. Mary's Training School, Feehanville, and St. John's Protectory, West Seneca, N. Y., likewise had important exhibits, as can be seen in the catalogue.

Of Industrial Schools for Girls, the largest exhibits were from the Girls' Catholic Protectory, Westchester, N. Y.; St. Francis' Technical School, San Francisco; St. Paul's Industrial School of Brooklyn, Industrial School of Mercy, Brooklyn; St. John's Home, Brooklyn; Convents of Good Shepherd, Chicago and Cleveland.

The needle work, embroidery, etc., has already been referred to at length under the heading of Convent Schools.

The display of fancy needle work from the House of Good Shepherd, Chicago, was valued at $1,600.

DEAF MUTE SCHOOLS.

The Ephpheta School, Chicago; Le Couteulx St. Mary's Institute, Buffalo, and Maria Consiliæ School, St. Louis, exhibited good work from deaf mute children. The wood carving, modeling and other work fully deserved the words of praise which the press accorded these exhibits.

The system of sign teaching for deaf mutes from the schools of St. Etienue (Loire), Bourg (Ais), and Besancon (Doubs), France, was studied by many persons interested in teaching deaf mutes.

ORPHANAGES AND INFANT ASYLUMS.

Twelve Orphanages and Infant Asylums shared in the exhibits. The quality, amount and variety of industrial work exhibited from some orphanages is proof of the intelligent zeal and charity with which these children are trained for earning a livelihood. Several of the exhibits from orphanages were like those from a prosperous millinery establishment. The class-work, kindergarten and drawings from the twelve institutions under this heading were worthy of the zealous religious in charge.

KINDERGARTEN.

Kindergarten work was not only a prominent feature in the Catholic Educational Exhibit, but it presented novel features and proved that kindergarten had been introduced in Catholic schools all over the United States.

The most ingenious, the largest and best display of kidergarten work was from the Archdiocese of San Francisco.

SCHOOLS FOR COLORED CHILDREN.

Among the exhibits from schools for colored children were:

St. Joseph's school, St. Augustine, Fla.

St. Peter Claver's, Lexington, Ky.

St. Rose School, Bay St. Louis, Miss.

St. Joseph's School, Natchez, Miss.

St. Benedict's School, Pittsburgh, Pa.

The most remarkable school for colored children was the Colored Industrial Institute of Pine Bluff, Ark. There was no exhibition from colored children at the World's Fair to compare with it.

The following list of matter does credit alike to the Reverend Pastor and the Sisters of Charity of Nazareth, in charge:

Two volumes arithmetic, 2 volumes geography, 2 volumes United States History, Grammar and Popular Science, 1 volume map drawing, 1 volume book-keeping and 1 volume orthography; 65 specimens of industrial work, viz: 10 specimens of dressmaking, 6 boy's wear, 4 men's wear, 5 drawn work, 6 knitted work, 7 crotchet work, 3 darning, 4 embroidery, 22 plain sewing, 2 geographical maps. 1 photo of Bishop Fitzgerald, 1 photo of Directors, 1 Scott's Album with 100 photographs of churches, schools and clergy of Arkansas, and illustrated description of Nazareth, the Mother House of the Sisters of Charity; 300 catalogues, 20 "Historical Sketch" of the Catholic Church of Arkansas, from 1541 to 1892; 1 chart of studies and names of pupils, 36 miniaturebales of cotton, planted, cultivated and picked by the pupils.

INDIAN SCHOOLS.

There were eight Indian schools in the exhibit. The work was very creditable. A number of Indian Missions from the Diocese of Sioux Falls were represented, as also schools from Bernalillo, N. M.; Tucker, Miss.; Rensalaer, Ind.; Helena, Mont., and the industrial schools from Harbor Springs, Mich., and Keshena Reservation, Wis. The last named school had a large and meritorious exhibit.

SPECIAL AND INDIVIDUAL EXHIBITS.

Attention is invited to the list of special exhibits in this Report. The rare maps, manuscripts, papers, documents, books and historical church relics were examined with deep interest by visitors, and afforded valuable information to students of history.

Exhibits from Institutions of the Brothers of the Christian Schools of France, Spain, Belgium and England.

After being charged with the installation of the Catholic Educational Exhibit of the United States, it occurred to me that the many special schools existing in Europe would be a valuable object lesson to this, our young and enterprising country.

These special schools are the natural outcome of fully developed and densely populated countries and of an older civilization. I therefore besought the most Honored Brother Joseph, Superior-General of the Brothers of the Christian Schools, to give my request a favorable hearing for an exhibit of the various classes and grades of schools of the Brothers in Europe, and more particularly of professional and special schools.

The Most Honored Brother Superior graciously entertained my petition and assured me that as a mark of respect for the American Catholic Hierarchy, by whom the invitation had been issued, he would cheerfully order the preparation of the desired exhibits.

The Brothers' schools from Europe included normal institutes, professional art schools and schools for the training of skilled mechanics, institutes of agriculture, viticulture, mining, etc., commercial schools, colleges, industrial schools, orphanages, schools for deaf mutes, boarding schools, intermediate and primary schools.

The limit of this brief report forbids a detailed description of the valuable and extensive exhibits from Europe. To do justice to the literary and scientific work of the advanced schools, the special schools of art, of agriculture, of viticulture, of mining, of schools of drawing, of commerce, etc., would require a large volume. The scientific and literary work, the original art work, in painting, sketching, architecture, perspective, decorative, geometric and ornamental landscape drawing, the illuminated work, ornamental penwork, skilled work in the mechanic arts, teaching of deaf mutes, etc., etc., deserve a more extended notice than can be here given.

The following press notices appeared concerning these exhibits during the World's Fair:

[Chicago Daily Inter Ocean, September 6, 1893.]

Evans—What is he, William, that does lend articles?

William—Articles are borrowed of the pronoun, and be thus declined: Singulariter, nominativo, hic, haec, hoc.

Evans—Nominativo, hig, hag, hog; pray you mark: Ginitivo, hujus. Well, what is our accusative case?

William—Accusativo, hinc.

Evans—I pray you have remembrance, child. Accusativo, hing, hang, hog.

Shakespeare wrote the comedy from which the above extract is taken about the year 1600. It gives an insight into the manner in which children were once made

ST. ALBERT'S COLLEGE LIBRARY

begin their studies. Before they obtained an idea of the construction of their own tongue, they were expected to study Latin. For ages this system had been in use. About fifty-one years after Shakespeare had written "The Merry Wives of Windsor" a child was born in France who completely reversed the method then in use by educators. He spoke, and the world listened. Another Columbus, he led the way to shores unknown. Beneath the magic of his genius the clockwork of a complete educational system was set together. It has been running for the past two centuries. Yesterday added nothing to it. To-day looks on it in admiration. To-morrow will cherish it as heaven's fairest gift to man. The child who lived to inaugurate the change became a Catholic priest and the founder of an order of men whose lives are sacrificed on the altar of education.

WORK OF THE AUTHORS.

His sons are known to the world as the Brothers of the Christian Schools, and France has raised monuments to the blessed Jean Baptiste de La Salle. In the Catholic educational exhibit at the World's Columbian Exposition vast quantities of the work from the schools of these Christian Brothers may be seen. Not only have their institutions in this country taken part in the display, but on special invitation their establishments in Europe have sent on some of the most creditable work to be found in the educational section of the Liberal Arts building. From France and England, from Belgium and Spain have come some displays that would heap honor on whatever exhibit might chance to have them. They are part and parcel of Catholic education, and their proper place is where they are found, in the Catholic educational exhibit. The greater part of this foreign work is from France. The Brothers of the Christian Schools are more numerous there than in any other part of the world. Their superior, Most Hon. Brother Joseph, suggested the propriety of accepting the invitation made by the managers of the Catholic educational exhibit, and as a consequence over one hundred foreign institutions responded. That little invitation went far and wide, for I find on the catalogue a school on the Isle of Mauritius credited with "three copy-books on cyclones." Prompted by curiosity, which followed the astonishment felt by seeing so much matter from such representative establishments, I counted the actual number of articles sent. Here is the result:

Copy-books, students' class-work	5,086
Volumes of students' class-work	79
Separate sheets of students' drawings	1,008
Copy-books containing students' drawings	419
Volumes of students' drawings	148
Volumes of students' patterns for tapestry, weaving, etc	4
Various collections of specimens	25
Large maps	30
Various charts	11

Specimens of students' handicraft:

Specimens of brasswork	6
Specimens of woodwork and furniture	42
Specimens of iron work (machines, etc.)	79
Specimens of traveling appurtenances	5
Specimens of optical instruments	40
Specimens of wood engraving	6
Specimens of musical instruments	17
Specimens of map engraving	14
Specimens of printing and bookbinding	24
Specimens of modeling in clay	7
Annals of an agronomical station	20

Such a display is simply astounding. Rest assured, not a copy-book, not a sheet of drawing, not a specimen in this exhibit would have been sent were it not creditable. That one hundred institutions would be able to heap together such an immense mass of matter, which they fearlessly set before the eyes of the world, is indeed marvelous. Had such a thing been done at a time when education was narrowed to a few we might have attributed the boldness of the exhibitors to the consciousness that the great mass would be unable to criticise. But in this latter day, when everybody has been to school, behold the convincing evidence of an untrammeled triumph. There is no denying the silent evidence of those thousands of copy-books, those hundreds of volumes. Impossible that a few bright students could have done it all. The entire coterie of students in each school must be grand. The method which these men have pursued must be the best. And that method is bright with its two centuries of use. Those 5,086 copy-books and those seventy-nine volumes of class work cover the entire scope of a liberal education.

Literature, the sciences, the mathematics, history, religion, pedagogy, fancy pen work, agriculture, botany, zoology, physics -nothing seems to have been omitted. These copy books are not material prepared for the Fair. Just the plain, every-day class-work of the students. Some contain the dictation exercises with the corrections in red ink. Others contain the synopsis of various lessons actually given in the class-room. Thus not only do these teachers display the actual work of their pupils, but they use the work in demonstrating the methods pursued in instructing their charge.

A LABOR OF LOVE.

Be it said to their eternal credit that this work bespeaks a labor that only love for the cause of education could have prompted. It is an evidence of painstaking in teaching, the working demonstration of the methods that the priest-educator of the seventeenth century taught his followers to pursue, and a grander testimony to the genius of Jean Baptiste de La Salle than granite heaps and marble groups. And then that drawing. I never dreamed that boys at school could be

made to arrive at such perfection with their pencils or their stubs, their pens or their brushes. There is no half way business in their work. The drawings displayed in certain other sections of the educational exhibit are child's play contrasted with these specimens. Do you for a moment believe that these foreign institutions would dare to send to this exposition drawings that would not reflect credit on them? It will astonish even those familiar with such matters to note the variety of this work.

They are linear or ornamental, freehand or geometric, perspective reliefs, architectural plans and elevations, mechanical drawing, water colors, original designs and patterns for tapestry and silk weaving, decorative painting and patterns, drawings for sculpture and iron work, studies in shades and shadows, studies of faces and studies of figures -in a word, it is the work from a superb art school that deals with minutest detail as well as the broadest generality. There is an institution, however, that to the eye of the practical American, bears its own recommendation. It has sent over the most extensive of the displays from foreign shores to be seen in the Catholic Educational Exhibit. We have heard a great deal of talk as to what the manual training advocates propose doing for our country in this day of rapid attainment to ease and wealth through the channels of commerce. So brilliant has been the triumph of some in this regard, and so numerous those whose success was more than merely mediocre, that the bench and the vise of the handiworker has been left severely alone by our young Americans.

IN FAVOR OF HANDICRAFT.

It is evidently necessary to check the tide, and to work up a sentiment in favor of the handicrafts. This was not necessary in the days of Tubal-Cain. He was an iron-worker who loved his art for the art's own sake. In time of peace he fashioned the plow. In the days of war his anvil rang as his hammer shapened the sword. The very pride he took in his work was his main recompense. If an appeal were made to the lucrative greed that characterizes our American youth, we would quickly perceive the rapidity with which the handicrafts would rise in popular estimation. Let them once become convinced of emoluments rapidly following a trade education, and they will unhesitatingly regard it as a very desirable thing. If their work, even from the school bench will be accepted in the market, hundreds of young men will abandon the lame idea of writing bills, or measuring calico, or weighing flour, to seek what will pay them equally well, while it assures an independence of which the man in the office and the dry goods clerk are ignorant. Such a purpose is accomplished by an institution in Paris managed by the Brothers of the Christian schools. It is known as the "St. Nicholas Professional School." Its showing at the World's Columbian Exposition is remarkable. Indeed, it is the crowning glory of the Catholic educational exhibit. Philanthropists with money to use in the line of benefactions, would do well to study the display made by this institution. It is a boarding establishment, to attend which the students pay a cer-

tain tuition. Besides pursuing the ordinary branches of a common course of instruction, each student is serving an apprenticeship to the trade of his choice. Skilled workmen are the professors of the shops. The shop class-rooms are the factories whence certain business establishments in France obtain goods. The business houses pay the skilled workmen for their tutorship.

EXCELLENT RESULTS.

Whatever work the student does he must do well. Material cannot be wasted. Consequently from the moment he starts he is called on to do his best. Hence the marvel of the wonderful showing made. The brass work displayed in magnificent. From the center of the alcove in which this exhibit is, hangs a beautiful church lamp. It is of a Romanesque pattern and is studded with gems. Some six or eight feet high, it is the wonder of all who see it. Besides this, there is on exhibition a reliquary, candelabra, andirons and similar objects, all of which call for and have received artistic ornamentation. Thirty-seven specimens of furniture are there to tell of the students' work in this line. Four pieces of this are elegantly carved and polished. The two most striking pieces are the library case, now filled with musical instruments, and a beautiful desk which stands at your left as you enter at the south door of the pavilion. The delicacy of the carving on these articles will rival the work done by that nation of wood carvers, the Swiss. In the case at the right hand corner as you enter, are the instruments of precision. Among these are telescopes, microscopes, and surveying instruments with Vernier attachments, Steel and brass machinery are there. The wood engravers' department has six beautiful specimens—traveling appurtenances, map engraving, printing and book-binding, copies from the class-room, drawings from the studio. Papers on style or natural history, on chemistry and physics, everything that goes to make up an ideal establishment in curriculum, method, and success, may be seen in this display. The matter sent needs no praise. It sounds the praises of those with whom education seems to have its widest meaning.

JEAN BAPTISTE DE LA SALLE.

The children of Jean Baptiste de La Salle are men whose only purpose in life is education. They are following to-day the rule of life he laid down for them and the system of pedagogy his genius developed 200 years ago. The very costume he bade them wear in the latter part of the seventeenth century they have worn through the eighteenth and are wearing at this waning of the nineteenth century. Verily, he builded well. The problems that to-day are vexing the educators he grappled with 200 years ago. And he solved them. Unhesitatingly he made religion a part of his plan. Nay, more; not merely religious instruction, but religious education. In order to accomplish this his followers lead a life of renunciation and labor. He knew 200 years ago, they know to-day and so do we, that mere instruction in religion is not the panacea for human ills. The penitentiaries and the houses of correction are filled with people who know better. Their heads are right. It is their

hearts that are wrong. To set these right is the why and the wherefore of the Brothers of the Christian Schools. And the marvel of it all is that, laboring for this purpose first, they manage to be superior in all other things they teach.—Chicago *Inter Ocean.*

"The work of the French schools taught by the Christian Brothers excels that of the United States in penmanship, drawing, manual training and commercial instruction. No penmanship like that of the French Catholic scholars can be found anywhere. Superb illuminated books of penmanship, ornamented by beautifully colored illustrations, are shown side by side with the very beginnings of penmanship as represented by the straight and curved lines. The study of geography in France is exemplified by maps, plaster casts, etc., showing the methods of Brother Alexis of Paris. The scientific schools of France have a wonderful exhibit in compact form. In one small booth is shown a fine herbarium collection, samples of the science of grafting, specimens of mineralogy and geology and drawings illustrative of carpet weaving and architecture. In this same booth all the imports and exports of France in miniature are mounted and framed. But it is in the exhibit of the famous trade school of St. Nicholas of Paris, that the climax of the French Catholic exhibit is reached. Here are shown beautiful and finished optical instruments, drums, church ornaments, chandeliers, candelabra, delicately-carved cabinets, trunks and many other useful articles of the industrial arts. It seems incredible that mere boys could have turned out such splendid work without the aid of older and experienced masters."—Minneapolis Evening Journal.

"Do you desire technical work of a high order? Visit the exhibit of the school of St. Nicholas, Issy, Paris. See that set of brass instruments, the work of the pupils. Go down to the floor of the Manufactures' Building and compare that work with that of Lyon and Healy in the musical department and justly concede which is the better.

"This school of St. Nicholas is one of the grandest philanthropic institutions in the world. It was established in 1827 by Monseigneur de Bervanger and M. le Comte Victor de Noailles and passed into the charge of the Brothers of the Christian Schools in 1859. It is of a private character and is presided over by the Master Architect of Paris, who supervises the work done by the pupils. A well-known firm of Paris is the patron and it pays for the services of the director. All work is rejected unless perfect. Over one thousand boys are now serving their apprenticeship there and besides becoming proficient mechanics, their religious training and moral pruning will make worthy citizens of them. In this collection is a magnificently carved cabinet besides much *repousse* work and altar hangings and steel and iron work."—Social Graphic, Memphis, Tenn.

Readers will understand the thoroughness of the schools by the following staff of Professors required at the Agronomical Station of the Brothers' Agricultural Institute at Beauvais, France:

1. Director in Charge.
2. Expert Chemical Analyst.
3. Experimental Agriculturist.
4. Rural Economist and Accountant.
5. Expert in Zootomy: Epizootic and Veterinary Surgeon.
6. Professor of Arboriculture and Horticulture.
7. Agricultural Geologist.
8. Professor of Physics and Chemistry.
9. Professor of Mathematics.
10. Professor of Rural Jurisprudence.
11. Professor of Apiculture and Meteorology.
12. Expert Botantist.
13. Professor of Zoology.

Every year a printed report is furnished the government. A young man who has mastered the course here knows how to produce to the utmost limit from the soil and without impoverishing the land.

COLUMBIAN LIBRARY OF CATHOLIC AUTHORS.

An appeal was made to Catholic authors and publishers to contribute to the establishment of a complete library of Catholic authors in print in the English language.

The time was too limited to complete the collection. About three thousand volumes were contributed. Eight hundred and fifty-five authors whose names are known are represented in this library. Of three hundred and thirty-nine volumes the names of authors or translators are unknown.

The Jesuit Fathers of London, Rev. H. J. Coleridge and Rev. John Morris, sent 128 volumes of which the Jesuit Fathers are authors.

There are in the collection a number of French, Latin, German, Spanish and Italian books. There are 225 autograph letters from authors and publishers, the result of correspondence concerning the Columbian Library. Many of the volumes were contributed by authors. The following publishers deserve credit for generously contributing their publications:

W. H. Allan & Co., London, Eng.; Appleton & Co., New York City; Art and Book Co., London, Eng.; Benziger Bros., New York and Chicago; Brown & Nolan, Dublin, Ireland; Catholic Publication Society, New York; W. J. Cahill, London, Eng.; Robert Clark & Co., Cincinnati, Ohio; F. De Richmont, Watertown, N. Y.; P. F. Fletcher, London, Eng.; M. H. Gill & Son, Dublin, Ire; I. J. Griffin, Philadelphia, Pa.; St. Anselm's Society, London, Eng.; Burns & Oates, London, Eng.; Blackwood & Sons, London, Eng.; Denis Lane, London, Eng.; Straker & Sons., White-

friers, Eng.; John Hodges, London, Eng.; P. F. Cunningham & Sons, Philadelphia, Pa.; McMillin & Co., New York and London; Catholic Truth Society, St. Paul, Minn.; Catholic Truth Society, London, Eng.; Patrick Fox, St. Louis, Mo.; Harper & Sons, New York; Hoffmann Bros., Milwaukee, Wis.; B. Herder, St. Louis, Mo.; J. S. Hyland, Chicago, Ill.; Kegan Paul, Trench, Trubner & Co.; H. L. Kilner & Co., Philadelphia, Pa.; Lee & Shepherd, Boston, Mass.; McGrath & Sons, Philadelphia, Pa.; J. B. McDevitt, Dublin, Ireland; McClurg & Co., Chicago, Ill.; Frank P. Murphy, Baltimore, Md.; David Nutt, London, Eng.; P. O'Shea, New York; Rev. John E. O'Brien, Cambridge, Mass.; F. Pustet & Co., New York; Porter & Coates, Philadelphia, Pa.; Sealy, Byrnes & Walker, London, Eng.; D. & J. Sadlier, New York; Sullivan Bros., Dublin, Ireland; C. L. Webster & Co., New York, and Fredrick Warne & Co., London, Eng.

The following magazines were sent in sets or parts of sets:

"St. Joseph's Advocate," "Georgetown College Journal," "Records of the American Catholic Historical Society," "Quarterly Bulletin of the American Catholic Historical Society," "Researches of the American Catholic Historical Society," "Der Armen Seelen Freund," "Messenger of the Sacred Heart," "Pilgrim of Our Lady of Lourdes," "The Dublin Review," "St. Joseph's," "The Marygold," "The Rosary," "St. Franziskus Bote," "Poor Souls' Advocate," "The Month," "Annals of Our Lady of the Sacred Heart," "The Little Bee," "Ave Maria," "Notre Dame Scholastic," "Sacred Heart Review," "Annals of St. Joseph," "Catholic Reading Circle Review," "The Owl," "Catholic Youth's Magazine," "Catholic Family Annual."

The Columbian Library of Catholic Authors has been placed with the "Catholic Historical Collections of America," at Notre Dame, Ind., and will form part of the "Catholic Reference Library of America." The original idea of a complete collection of Catholic Authors will thus be carried out, as there are already in this Reference Library of Notre Dame thousands of rare volumes of which copies could not be secured during the brief period of the World's Columbian Exposition, Chicago, 1893.

PHOTOGRAPHIC VIEWS.

To perpetuate the memory of the Catholic Educational Exhibit an order was given to photograph every part of it. Owing to breakage of several negatives, some important views will unfortunately be missed; 128 views, 8 x 10 inches each, have been secured. Arrangements have been made to publish them in half-tone with descriptive text, in sixteen parts. The first number has already been issued, and the illustrations are as perfect as can be produced at the present day. Specimen copies of the first number will be mailed to all institutions that took part in the Catholic Educational Exhibit.

Beautiful albums of complete sets of photographic views were compiled and presented as follows: by the Columbus Club of Chicago to Pope Leo XIII; by the Catholic institutions of learning of the United States to Bishop Spalding, President; by the Diocesan Board of Chicago to Archbishop Feehan; by the Christian Brothers of Baltimore to Cardinal Gibbons; by the Christian Brothers of the United States to Brother Joseph, Superior General at Paris, and by the Christian Brothers of New York and St. Louis Districts to Brothers Justin and Paulian, Provincials.

"A very beautiful album of the Catholic Educational Exhibit at the World,s Fair was sent by express to Pope Leo XIII last Saturday by the Columbus Club of Chicago. The album contains 120 photographic views of the various portions of the Catholic Educational Exhibit, taken and prepared under the supervision of Brother Maurelian, the busy and efficient Secretary-Manager of the exhibit, and the cost was defrayed, we are informed, by the Columbus Club.

"The album is a triumph of the photographer's art, besides being as faithful pictures of the Catholic Educational Exhibit as could be made. It is bound in white, the color of the Pope's costume, the leather being of the finest morocco, and lined with white gros-grain watered silk. It is locked with two gold bolts, fourteen carats fine, which are exquisitely formed and chased. All the printing is done in gold, and the letter-press description or explanation of each picture is also in gold. On the front, beautifully embossed in gold, is this inscription:

CATHOLIC EDUCATIONAL EXHIBIT
WORLD'S COLUMBIAN EXPOSITION, CHICAGO, 1893.
HIS HOLINESS, POPE LEO XIII."

(—*Chicago Inter Ocean.*)

"Brother Maurelian, Secretary and Manager of the Catholic Educational Exhibit, returned from San Francisco on last Monday morning, and immediately went to Peoria to pay his respects to Bishop Spalding, who had returned from Rome, Sicily and other points of interest in Europe. Brother Maurelian presented to Bishop Spalding a beautiful album of photographic views of the Catholic Educational Exhibit, bound in purple silk. On the cover were printed in gold the words: "Compliments of the Catholic Educational Institutions of the United States" Bishop Spalding was pleased to receive this handsome souvenir of the Catholic Educational Exhibit of the World's Columbian Exposition. While in Rome, Bishop Spalding presented Pope Leo XIII with a magnificent album, the gift of the Columbus Club of Chicago. The Pope examined the album with great interest, and received this gift of the most prominent Catholic gentlemen in Chicago from the hands of Bishop Spalding with evident pleasure. He gave directions to his attendants as to the placing and caring of this valuable work.

"The Holy Father is in admiration of what was accomplished at the World's Fair, and realizes how great is the zeal and intelligence of those in whose hands rest the Catholic educational interests in this country." -(*The New World.*)

A complete set of photographic views were furnished Dr. S. H. Peabody, chief Liberal Arts, the National Commission at Washington, and the Field Columbian Museum, Chicago.

The World's Columbian Commission and the World's Columbian Exposition.

It is but simple justice to the officials of the National Commission and of the World's Columbian Exposition, Chicago, 1893, to testify to the high order of intelligence, broad mindedness and executive ability which brought to a successful issue the grandest achievement of history the World's Columbian Exposition. The prompt attention and unvarying courtesy which on all occasions marked the dealings of these gentlemen toward exhibitors can never be forgotten. I hereby desire to express my sincere thanks to the distinguished gentlemen, with whom I have had business relations, and I cheerfully record the names of such of the officials as I can now call to mind:

Harlow N. Higginbotham, President.
George R. Davis, Director-General.
Dr. Selim H. Peabody, Chief Liberal Arts.
John T. Dickinson, Secretary National Commission.
Hon. John Boyd Thacher, Chief Bureau Awards.
Halsey C. Ives, Chief Fine Arts.
James Allison, Chief Manufactures Department.
G. H. Wilson, Cecre ary Bureau of Music.
Charles C. Bonney, President Congress Auxilliary.
Moses P. Handy, Chief Bureau Publicity, etc.
William G. Curtis, Chief Latin-American Bureau.
Walker Fearn, Chief Foreign Department.
J. J. Hastings, Postmaster.
A. F. Seeberger Treasurer.
Thomas B. Bryan, Commissioner-at-Large.
James W. Ellsworth, Chairman Liberal Arts.
Lyman J. Gage, Chairman Executive Committee.
E. C. Culp, Secretary on Ceremonies.
Ferd. W. Peck, Vice-President.
F. J. V. Skiff, Chief of Mines.

Eben Brewer, N. F. Dawson, Joseph Hurst, J. P. Holland, Sam V. Steele, R. A. Rogers, Hon. J. W. Hoyt, J. C. McGibbons and James Y. George.

MEDALS AND DIPLOMAS

DECREED BY THE

BUREAU OF AWARDS

TO

Insitutions in the Catholic Educational Exhibit

OF THE

World's Columbian Exposition, Chicago, 1893.

AN AWARD TO AN INSTITUTION means a medal and a diploma. Where several school were grouped in one award, there will be a medal for the group and a diploma is to be issued on which will be engrossed the names of all the schools mentioned in the group. In this list, the institutions having been grouped will be known by having "D" before the names of the schools. It is significant that the vast majority of these awards were given on reports of judges who were non Catholic educators from public or private schools, colleges or universities—gentlemen and ladies of national reputation.

It is to be regretted that some very excellent and important exhibits were overlooked in the matter of awards. This was partially due to the absence of complete lists and catalogued matter, which a majority of the schools failed to furnish, and without which it was impossible for the Bureau of Awards to issue full instructions to the judges. Another cause was the very short time within which such a vast amount of work had to be done:

ALABAMA.

Visitation Academy, Mobile, needle, lace and class work

Holy Angels' Academy, Birmingham, class work

St. Vincent's School, Mobile, class work

Academy of St. Mary, Montgomery, class and art work and fancy work

ARKANSAS.

Colored Industrial School, Pine Bluff, class and industrial work

Annunciation Academy, Pine Bluff, school and art work, and embroidery

CALIFORNIA.

Santa Clara College, Santa Clara, studies in crayon, and textile work

St. Francis de Sales' Male School, Oakland, miscellaneous class work

St. Francis de Sales' Female School, Oakland, class work

Sacred Heart School, Temescal, class work, book-keeping, and photographs

St. Mary's School, Oakland, class work and photographs

St. Mary's Female School, Oakland, class work and photographs

St. Joseph's Institute, Oakland, class work

St. Joseph's School, Oakland, class work and photographs

Notre Dame School, Redwood, class work, literature, book-keeping, hygiene and botany

St. Joseph's School, San Jose, class work, book-keeping, hygiene and botany

St. Aloysius' School, San Jose, drawings

St. Rafael's School, St. Rafael, class work

St. Mary's College, Stockton, class work and drawings

St. Agnes' Academy, Stockton, class work in geology, astronomy and photos

St. Vincent's Primary School, Vallejo, class work and photos

Children's Day Home, San Francisco, framed pictures and kindergarten

St. Joseph's Kindergarten, San Francisco, kindergarten

St. Francis' Kindergarten, San Francisco, kindergarten work

St. Brenden's Kindergarten, San Francisco, sewing, embroidery and weaving

Our Lady of Lourdes, Kindergarten, Oakland, kindergarten work

St. Vincent's Kindergarten, Vallejo, charts, kindergarten work

St. Rose's Kindergarten, San Francisco, Gifts and occupations illustrated

St. Rafael's Kindergarten, St. Rafael, specimens of work

St. Agnes' Kindergarten, Stockton, kindergarten work

Normal Institute, Martinez, normal work

St. Joseph's kindergarten, Stockton kindergarten

St. Francis' Technical School, San Francisco, fancy needlework and artistic embroidery

St. Joseph's Orphan Asylum, San Francisco, class work

R. C Orphan Asylum, San Francisco, class work and embroidery

St. Mary's Cathedral, San Francisco, class work, examination papers and needlework

St. Francis' Male School, San Francisco, class wrok, maps and photos

St. Francis' Female School, San Francisco, class work, drawings and photographs

St. Bridget's School, San Francisco, class work, drawing and herbarium

St. Boniface's School, San Francisco, class work and photos

Presentation Convent, St. Francis' Parish, San Francisco, class work and needlework

St. Joseph's Male School, San Francisco, class work, photos and relief maps

St. Joseph's Female School, San Francisco, class work

St. Patrick's School, San Francisco, class work and display work

St. Vincent's School, San Francisco, class work and drawing

St. Peter's Male School, San Francisco, class work

St. Peter's Female School, San Francisco, class work, photos and drawings

St. Rose's School, San Francisco, class work, drawing and fancy work

Our Lady of Mercy Academy, San Francisco, class work, music, drawings and photos

St. Anthony's School, Oakland, class work music and photos

St. Lawrence's School, Oakland, class work

Our Lady of Lourdes Academy, Oakland, class work, music and photos

Sacred Heart College, San Francisco, advanced class work and photos

Academy Sacred Heart, San Francisco, illuminated artistic work, charts and needle work.

St. Ignatius' College, San Francisco, advanced class work and photos
St. Mary's College, Oakland, advanced class work, miniature model of college, literature, science, etc.
Notre Dame College, San Jose, class work and fancy needlework
Our Lady of Angels Academy, Santa Clara, class work, photos and needlework
Notre Dame College, San Francisco, class work, essays composed and printed by pupils, and photos
Notre Dame Academy, Alameda, class work, mathematics and sacred science
St. Gertrude's Academy, Ria Vista, class and art work.
Dominican College, San Rafael, class work, water colors and photos.
St. Rose's Academy, San Francisco, class work, wild flowers and photos
Immaculate Conception academy, San Francisco, class work, maps and photos
Archdiocese of San Francisco, San Francisco, class and art work, needlework, embroidery, kindergarten, 67 schools
Mt. St. Mary's Academy, Grass Valley, class and fancy work
St. Joseph's Convent, Eureka, class work, drawing and artistic embroidery
Sacramento Institute, Sacramento, pupil's work
College of Notre Dame, Marysville, class work
St. Joseph's Academy, Oakland, class work and drawing
Convent of Our Lady of the Sacred Heart, Oakland, normal, class, art and needle work
Sacred Heart Presentation, San Francisco, class, art and fancy work
Sisters of Mercy, Eureka, artistic embroidery
d Presentation Normal School, Berkeley class work, display work and drawings.
d St. Joseph's School, Berkeley, class work and drawing.

COLORADO.

St. Mary's Academy, Denver, class, art and kindergarten work
Sacred Heart College, Denver, advanced class work
Sacred Heart School, Denver, school work
Diocese of Denver, Denver, class work, 17 schools
Loretto Academy, Colorado Springs, class work
Mt. St. Scholastica's Academy, Canon City, class work
d Annunciation School, Denver, class work
d Immaculate Conception, Denver, class work, music, drawing
d St. Catherine's School, Denver, kindergarten
d St. Columba's School, Durango, class work and music
d St. Dominic's School, Highland, class work, maps, music
d St. Mary's School, Leadville, class work
d St. Patrick's School, Pueblo, class work, drawing and music
d Our Lady of Lourdes School, Georgetown, class work
d Mt. St. Vincent's Orphan Asylum, Denver, class work and drawing
d St. Joseph's School, Denver, class work.
d St. Leo's School, Denver, class work.
d Loretto Academy, Denver, class work.
d St. Patrick's School, Denver, class work.

DISTRICT OF COLUMBIA.

Sister Baptista Linton, Visitation Convent, Georgetown, historical and genealogical charts of France, England, etc.
St. John's College, Washington, crayon drawings and class work

FLORIDA.

St. Augustine's Academy, St. Augustine, class work drawing, lace and fancy work

IDAHO.

St. Aloysius' Academy, Lewistown, relief map U. S. on magnesian stone, drawings and embroidery

ILLINOIS.

Ephpheta School, Chicago, carving, cabinet by three pupils
Ephpheta School, Chicago, school work
St. Joseph's School, Willimette, school work, drawing, maps and needlework
St. Francis' Academy, Joliet, Specimens of fancy articles
St. Mary's Training School, Feehanville, class and industrial work.
Josephinum Academy, Chicago, class, art and needlework
St. Francis Xavier's Academy, Chicago, class and art work.
St. Michael's Male and Female School (German), Chicago, class work, drawing and specimens of fancy work
Nativity School, Chicago, class work, music, etc.
Notre Dame de Chicago, Chicago, class, art and needlework
St. Malachy's School, Chicago, class and needlework
St. Bridget's Female School, Chicago, class and needlework
All Saints' Female School, Chicago, class and art work
All Saints' Male School, Chicago, class and art work
Holy Name Male School, Chicago, class work,
St. Columb's Female School, Chicago, class and art work
St. Columbkille's Male School, Chicago, class work
Holy Name Female School, Chicago, class and art work
St. Bridget's Male School, Chicago, class work
St. Patrick's Female School, Chicago, class and art work
St. Patrick's School, South Chicago, class and art work
St. Paul's School, Chicago, class, art and needlework
St. Philip's School, Chicago, class and art work
St. Pius' Male School, Chicago, class work and drawing
St. Pius' Female School, Chicago, miscel. school work and drawing
St. Procopius' School, Chicago, class work and drawing
St. Stanislaus Kostka's School, Chicago, class and art work
St. Aloysius' Female School, Chicago, map drawing, class and needle work
St. Agnes' School, Chicago, school work and drawing
St. James' School, Chicago, art and class work
Sacred Heart School, Chicago, class and art work
St. Aloysius' School, Chicago, class work
d St. Francis of Assisi's Female School (Ger.), Chicago, school and fancy work
St. Francis of Assisi's Male School, Chicago, class work and drawing
Holy Family School, Chicago, class work, and drawing
St. Mary's Institute, Quincy, school and art work
St. Patrick's Commercial Academy, Chicago, class work, illustrated stenography, typ writing
Sacred Heart School, Chicago, class and art work
Catholic Educational Exhibit of the United States, Bishop J. L. Spalding; President, Peoria, comprehensive exhibit from more than one thousand institutions
St. Elizabith's School, Chicago, class work, and drawings
St. Peter's School, Belleville, class work, drawing and sewing
St. Joseph's School, Peoria, class work, drawing and sewing
St. Wenceslaus' School, Chicago, class work, drawing, etc.
St. Thomas' School, Chicago, miscellaneous school work and drawing
St. Vincent's Academy, Chicago, class work and drawing
St. Stephen's School, Chicago, school work
Mt. Carmel Academy, Chicago, class work and drawing
Eliza Allen Starr's Art School, Chicago, art work
Archdiocese of Chicago, Chicago, class, art and fancy work from seventy-five schools
Theodore Sidney Vaugan, Chicago, epic poem on Columbus
d St. George's School, Chicago, class work
d Annunciation School, Chicago, class work, maps and needlework
St. Teresa's School, Chicago, class, art and fancy work
d St. Nicholas' School, Aurora, class, needle and kindergarten work
d St. Joseph's School, Freeport, class and needle work
St. John Baptist's School, Joliet, drawings, maps, class and needle work
St. Anne's School, St. Anne, class and needle work
SS. Benedict and Scholastica's Academy, Chicago, oil paintings, fancy and class work
St. Patrick's Academy, Chicago, art, fancy and class work
Notre Dame Academy, Bourbonnais, class work, drawings and needle work
St. Viateur's College, Kankakee, advanced class work
Institute of Our Lady of the Sacred Heart, Longwood, class work, art cabinets and natural history

House of the Good Shepherd, Chicago, needle and fancy work

Industrial School of the Good Shepherd, Chicago, needle work

St. Joseph's Orphan Asylum, Chicago, class work and drawing; lace and needle work, embroidery.

d St. Joseph Providence Asylum, Chicago, class work and map drawing

d St. Vincent's Infant Asylum, Chicago, kindergarten work

St. Luke's School, Belleville, class work and drawing

d St. Patrick's School, Peoria, class work

St. Mary's School, Peoria, class work and drawing

d St. Vincent's School, La Salle, class and art work

d St. Jarlath's School, Chicago, class work and drawings

d Immaculate Conception School, Chicago, class and needle work

d St. James' School, Rockford, class work and drawings

d Our Lady of Sorrows School, Chicago, class work and drawings

Our Lady of the Sacred Heart Academy, Peoria, class work and stenography

d St. Gabriel's School, Chicago, class work and drawings.

Holy Angels' Academy, Class and art work.

St. Joseph's Seminary, Kankakee, class, art and kindergarten work.

INDIANA.

St. Joseph's School, Terre Haute, class work,

Jasper College, Jasper, advanced class work, good methods

St. Meinrad's College, St. Meinrad, seminary college work, translations, etc.

Ft. Wayne Diocese, Ft. Wayne, printed reports, seventy schools, class work

University of Notre Dame, Notre Dame, drawings of university grounds, works in mechanics, scientific class work, publications.

Bishop's Memorial Hall, Notre Dame, historical collections and church relics.

St. Mary's School, New Albany, class work

Immaculate Conception School, Rushville, class work

St. Rose's Academy, Vincennes, class work

St. Wendelin's School, Wendell, class work

Sisters of Providence, St. Mary's, Vigo Co., student's normal work in literature, science and art, forty schools

Brothers of the Sacred Heart, U. S., Indianapolis, literary, scientific and art work, fifteen schools

St. Mary's Institute, St. Mary's, class work, art and fancy work

Sisters of St. Francis, Oldenburg, literary, art and needle work from twenty-one schools

d St. Lawrence's School, Lawrenceburg, class work

d St. Anthony's School, Morris, class work

d St. Joseph's School, Shelbyville, crochet work

d St. Peter's School, St. Peter, class work and drawing

d St. Paul's School, New Alsace, class work and drawing

d St. Martin's School, Yorkville, class work and drawing

St. Augustine's Cathedral School, Ft. Wayne, class work, science, business forms, etc.

St. Augustine's Academy, Ft. Wayne, algebra, philosophy, history, etc.

Holy Family School, Oldenburg, class work

Immaculate Conception Academy, Oldenburg, class and art work and embroidery

St. Patrick's School, Indianapolis, class work.

Benedictine Sisters, Ferdinand, artistic embroidery.

St. James' School, Indianapolis, class work.

d Sacred Heart School, Indianapolis, class work.

d St. Bridget's School, Indianapolis, class work.

d St. John's School, Indianapolis, class work.

d St. Mary's School, Indianapolis, class work.

d St. Joseph's School, Indianapolis, class work.

d St. Mary's School, Ft. Wayne, class work and drawing.

d St. Peter's School, Ft. Wayne, class work and drawing.

d St. Joseph's School, Logansport, class work and drawing

d St. John's Academy, Indianapolis, class and art work.

d St. Simeon's Academy, Washington, class and art work

d Catholic Reference Library of America, Notre Dame, Earliest Catholic Publication in the United States.

IOWA.

St. Raphael's School, Dubuque, class work, music and drawing

St. Joseph's School, Cedar Rapids, kindergarten and fancy work

Archdiocese of Dubuque, Dubuque, class, art and kindergarten work, fifty-four schools

Holy Trinity School, Luxembourg, English and German class work

St. Boniface's School, New Vienna, class work and fancy knitting

SS. Peter and Paul's School, Sherrill, class work and business forms.

Immaculate Conception School, Willy, class work, drawing and penmanship.

Immaculate Conception School Lansing, class work, map and mechanical drawings and photos.

St. Joseph's College, Dubuque, advanced class work.

St. Joseph's Academy, Dubuque, class work and drawing.

Visitation Academy, Dubuque, class art and needlework.

St. Joseph's Academy, De Witt, class work.

St. Joseph's Academy, Cedar Rapids, class, art and kindergarten work.

Our Lady of Angels' Seminary, Lyons, class and art work.

St. Mary's German School, Dubuque, class work and drawing.

St. Joseph's School, Bellevue, class work and business forms.

St. Anthony's School, Carroll, class work.

St. Joseph's School, Carroll, class work.

SS. Peter's and Paul's School, Carroll, class work and physiology.

St. Mary's School, Clinton, class work.

St. Francis' Academy, Council Bluffs, art work.

St. Patrick's School, Clinton, school work.

St. Mary's School, Dubuque, class work,

Sacred Heart School, Dubuque, class work.

d Sacred Heart Academy, Ackley, class work, drawing and kindergarten

d Sacred Heart Convent, Waukon, class work and drawing.

St. Mary's School, Cascade, class work, lace and needle work.

d St. Francis Xavier's School, Dyersville, class and needle work and Kindergarten.

KENTUCKY.

d St. Aloysius' School, Covington, class work.

Sisters of Loretto, Loretto, hand painted China, point lace, etc.

Loretto Academy, Loretto, class, art and fancy work

St. Stephen's School, Newport, class work and map drawing

Immaculate Conception School, Newport, class work

Diocese of Covington, Covington, class, art and needle work, twenty-nine schools

St. Joseph's and St. Aloysius' Schools, Frankfort, class work and map drawing

St. Walburg's Academy, Covington, class work, literature, drawing and music

La Sallette Academy, Covington, class work, literature, music and miscellaneous work.

Notre Dame Academy, Covington, class work, music, literature and botany

St. Catherine's Academy, Lexington, class work and map drawings

Visitation Academy, Maysville, class work and map drawing

Immaculate Conception Academy, Newport, class work, music and drawing

St. Augustine School, Covington, class work, music, drawing, German and maps

St. John's School, Covington, English, German class work, maps and drawing

St. Joseph's Male School, Covington, class work, bookkeeping, drawing and relief maps

Mother of God School, Covington, class work and maps

St. Joseph's Orphanage, Cold Springs, English and German class work

Sisters of Loretto, Loretto, literary, art and needle work, thirty Schools

d Cathedral School of St. Mary, Covington, class work

d St. Patrick's School, Covington, class work

St. Mary's School, Paris, class work

d St. Mary's Academy, Elizabethtown, fancy work.

d Bethlehem Academy, St. John's (Earuin Co.) class work

d St. Augustine's Academy, Lebanon, class work

d St. Bendict's Academy, Louisville, class work and maps

LOUISIANA.

St. Aloysius' Institute, New Orleans, class work examination papers and maps.

Dominican Academies, Dryades and St. Charles Ave., New Orleans, class and art work.

Immaculate conception College, class work, philosophy, Latin, etc

Thibodeaux College, Thibodeaux, miscellaneous class work, maps and drawing.

St. Joseph's Academy, New Orleans, class work, English and French.

St. Simeon's Select School, New Orleans, class and art work.
Ursuline Academy, New Orleans, class and art work.
St. Joseph's Academy, Baton Rouge, class work.
St. Joseph's Convent, Charenton, class work.
St. Joseph's Institute, Donaldsonville class work and photos.
St. Joseph's Commercial School, New Orleans, class work, drawing and examination papers.
d St. Alphonsus' Male School, New Orleans, class work and drawing.
St. Mary's Assumption School, New Orleans, class work and drawing
St. Joseph's Orphanage, New Orleans, class work, German and penmanship
Archdiocese of New Orleans, New Orleans, class work, art and fancy work, twenty-two schools
St. Alphonsus' Female School, New Orleans, drawing, maps, class work
Notre Dame de Bon Secours, New Orleans, class work and drawing

MARYLAND.

St. James' Male School, Baltimore, class work and drawing
St. Ann's School, Baltimore, class work and book-keeping
St. Alphonsus' Male School, Baltimore, class work, drawings and maps
d St. John's Female School, Baltimore, class work
Sisters of Charity, Emmittsburg, literary and art work, embroidery etc., twenty-eight schools
d St. Euphania's School, Emmittsburg, class work
School Sisters of Notre Dame, Embla, normal, literary, scientific and art work
d St. Vincent's Female School, Baltimore, class work, maps
Ammendale Normal Institute, Ammendale, projections, drawings, maps and ornamental pen work
St. John's Male School, Baltimore, class work and drawing
d St. Vincent's Male School, Baltimore, class wrok, maps
Immaculate Conception Male School, Baltimore, class work and drawing
Immaculate Conception Female School, Baltimore, class work
St. Joseph's Academy, Emmittsburg, class, art and fancy work
Notre Dame of Maryland, Govanstown, class and art work.
St. Michael's School, Baltimore, class work.
St. James' Female School, Baltimore, grammar, translations, pehmanship, etc.
d St. Martin's Male Academy and School, Baltimore class work and drawing.
Calvert Hall Institute, Baltimore, class and art work, etc.
Rock Hill College, Ellicott City, advanced class work, drawing and natural history
St. Alphonsus' Female School, Baltimore, class work and drawings
Institute of Notre Dame, Baltimore, class work and art work
School Sisters of Notre Dame, Embla, 550 artistically oil-painted specimens Botany, with due classification
Jno. Murphy & Co., Baltimore, text books for schools.

MASSACHUSETTS.

St. Joseph's School, Chicopee, class work, typewriting, and drawing
Immaculate Conception School, Malden, class work, drawing and kindergarten
St. Joseph's School, Waltham, literary work, botany, etc.
St. Mary's School, Lynn, literature, mathematics and drawing
Notre Dame Academy, Roxbury, literary work and natural science
Notre Dame Academy, Boston, drawing, class and needlework
School of Our Lady of Perpetual Help, Roxbury, class and needlework
St. John's School, Canton, class and kindergarten work
d St. Patrick's Academy, Lowell, class and needle work
d St. Mary's School, Boston, class work and needle work
d Our Holy Redeemer High School, E. Boston, class and needlework
d Assumption School, East Boston, class and needlework
d Sacred Heart School, Springfield, class and needlework
d St. Patrick's School, Lowell, class and needlework
d St. Mary's School, Lawrence, class and needlework
d St. James' School, Salem, class and needlework
d St. Joseph's, Sommerville, class and needlework
d St. John's School,, Worchester, class and needlework
d St. John's High School, Worcester, class and needlework
d St. John's School, Boston, class work.
d Sacred Heart School, Boston, class work.
d Catholic Total Abstinence.
d Benevolent and Literary Union, Holyoke, publications and photographs.

MICHIGAN.

St. James' School, Grand Rapids, class work
St. Joseph's Commercial School, Detroit, school work and drawing
St. Mary's Institute, Detroit, school and art work
St. Mary's Academy, Monroe, class and art work
Diocese of Detroit, Detroit, class work of School.
d Indian Industrial School, Harbor Springs, class work, drawing and needle work.
Pernin's Shorthand Institute, Detroit, text books for teaching shorthand.
d St. Mary's School, Grand Rapids, class work and drawing.
d St. Andrews' School, Saginaw, class work.

MINNESOTA.

Cretin High School, St. Paul, class work, phonography and typewriting.
d Holy Rosary School, Minneapolis, class work, maps.
d Bethlehem Academy, Faribault, class work.

MISSOURI.

St. Joseph's Commercial School, St. Joseph, class work, typewriting and book-keeping.
Christian Brother's College, St. Louis, scientific, classical, literary and commercial class work.
Christian Brother's College, St. Louis, art work.
Preparatory Normal Institute, Glencoe, class work, geometry and drawing.
St. Joseph's Cathedral Commercial School, Kansas City class work.
St. Patrick's School, St. Joseph, class work,
St. Bridget's School, St. Louis, class work.
St. Alphonsus' School, St. Louis, class and art work
St. Elizabeth's Institute, St. Louis, fancy and class work
Holy Trinity School, St. Louis, drawings
St. Patrick's School, Kansas City, class work
St. Kevin's School, St. Louis, class work
St. Mary's Institute, O'Fallon, class and art work
Sisters of the Precious Blood, O'Fallon, Antependium, artistic needlework
St. Joseph's Academy, Corondelet, St. Louis, class and art work
Loretto Academy, Florrisant, class and art work
Ursuline Day School, St. Louis, class and art work.
St. Malachy's Male School, St. Louis, class work and drawing
St. Vincent's and Annunciation Schools, St. Louis, pupil's work
St. Lawrence's Male School, St. Louis, class work
Ursuline Academy, St. Louis, class and art work
Sisters of Loretto, Florrisant, hand painted China, original designs
Loretto Academy, St. Louis, normal art work
Holy Name School, St. Louis, class work
d St. John's School, St. Louis, class work
d St. Lawrence Female School, St. Louis, class work
d St. Patrick's School, St. Louis, class work.
d St. Vincent's Female School, St. Louis, class work.
St. Bridget's Female School, St. Louis class work.
d St. Aloysius' School, St. Louis, class work.
d St. Vincent's Academy, Cape Girardeau advanced class work.
d Arcadia College, Arcadia, advanced class work and art work.

MISSISSIPPI.

d St. Rose of Lima Academy, Greenville, advanced class work.
St. Francis Xavier's Academy, Vicksburg, class work and drawing
St. Stanislaus' Commercial College, Bay St. Louis, class work, examination papers, drawings
St. Joseph's School, Natchez, class work, botany and maps
St. Francis' School, (Colored) Natchez, class work and map drawing
Cathedral School, Natchez, class wrok and drawing
Diocese of Natchez, Natchez, class and art work from fifteen schools
St. Aloysius' Commercial College, Vicksburg, class work, drawing and ornamental pen work
d St. Mary's Institute, Chatawa, class work
d St. Aloysius' Academy, Meridian, advanced class work

MONTANA.

St. Peter's Mission, St. Peter, art and industrial work

St. ALBERT'S COLLEGE LIBRARY

NEW HAMPSHIRE.

Diocese of Manchester, Manchester, exhibits of fourteen schools
St. Aloysius' School, Nashua, class work
St. Augustine's Academy, Manchester, school work
St. Joseph's High School, Manchester, class work, phonography, etc.
Mt. St. Mary's Academy, Manchester, class work
St. Mary's Day Academy, Manchester, class work and phonography
d St. Joseph's Cathedral, Female School, Manchester, class work and phonography
d Sacred Heart School, Nashua, class work
d St. Agnes' School, Manchester, class work
d St. Raphael's School, Manchester, class work
d St. Joseph's School, Keene, class work
d St. Patrick's Orphanage, Manchester, class work and
d Immaculate Conception School, Portsmouth, class work.

NEW JERSEY.

St. Patrick's School, Newark, class work, object lesson, museum and drawing
St. John's School, Paterson, pupils work, drawings, object lesson museum
Institute of Holy Angels, Ft. Lee, class and art work
Catholic Institute, Jersey City, class work and drawing

NEW MEXICO.

Our Lady of Mt. Carmel Academy, Socorro, class work and music
Academy of Our Lady of Light, Santa Fe, class work in English and Spanish
d Visitation Academy, Las Cruces, class work
St. Michael's School, Taos, crochet, needle and fancy work
Academy of the Annunciation, Mora, class work
d Immaculate Conception Academy, Los Vegas, class work

NEW YORK.

New York Catholic Protectory, Male Department, Westchester, class work, drawing and industrial work
Our Lady of Victory, West Seneca, drawing and class work
St. Mary's Orphan Asylum, Dunkirk, class work, drawing and needlework
Le Couteulx, St. Mary's Deaf Institute, Buffalo, class work, maps, drawing, and manual training
New York Catholic Protectory, Female Department, Westchester, embroidery and fancy work
Our Lady of Mercy School, Brooklyn, class work and drawing
Our Lady of Good Counsel School, Brooklyn, class work and drawing
Holy Trinity School, Brooklyn, class work, maps, and kindergarten
Miss M. G. Caldwell, New York, artistic embroidery
St. Ann's Male and Female School, Brooklyn, class work and map drawing
St. John Evangelist's School, Brooklyn, class work and map drawing
St. Mary's Academy, Ogdensburg, class work and photographs
De La Salle Institute, New York, civil engineering, literature, drawing, botanical specimens
St. Gabriel's Male School, New York, class work, drawing, etc.
St. Gabriel's Female School, New York, class work
St Joseph's Academy, Flushing, mechanical drawing, paintings and class work
St. Joseph's Male School, New York, class work, drawing, etc. Leroy St.
St. Vincent Ferrer's School, New York, class work
Archdiocese of New York, New York, class, art, needlework and kindergarten from sixty-nine schools
Diocese of Brooklyn, Brooklyn, class, art, needlework and kindergarten from fifty-four schools
Fourteen Holy Helpers School, Gardensville, class work and map drawing
Institution of Mercy, New York, needlework, lace curtains, etc.
St. Joseph's Normal College, Amawalk, text-books, drawing and copy books
Immaculate Conception Male School, New York, class work, drawing, geometrical charts, etc.
St. Mary's Male School, Yonkers, drawings and class work
St. Teresa's Male School, New York, map drawing and class work
Immaculate Conception Male School, (151 St.) New York, class work, drawing and botanical specimens
Convent of the Holy Rosary, New York, class work needle and kindergarten work
Mt. St. Vincent's Academy, (For Young Ladies), New York, literature, class and art work
Cathedral Male School, New York, class work and drawing
Cathedral Female School, New York, needle, class and kindergarten work
St. Patrick's Male and Female School, New York, class work
St. Patrick's Male and Female School, Newburgh, class work
St. James' Male School, New York, class work and drawing
St. James' Female School, New York, class work, crochet work
St. Mary's Academy, New York, class work and drawing
St. Stephen's School, New York, class work and drawing
St. Mary's Male School, New York, class work and drawing
St. Alphonsus' Male School, New York, class work and drawing
Sacred Heart School, Buffalo, class and art work
German Catholic Orphan Asylum, Buffalo, class and fancy work.
Seven Dolores School, Buffalo, drawing, painting and needle work.
St. Gabriel's Academy, New York, class work
Sacred Heart Academy, Westchester, class work and drawing
Manhattan College, New York, literary, scientific, art and classical work
St. Peter's Female School, New York class work
Holy Cross Female School, New York, class work
St. Nicholas' Male School, New York, class work and drawing
St. Nicholas' Female School, New York, class work and drawing
La Salle Institute, Troy, class work, drawings, stenography and typewriting
St. Brigid's Male School, New York, kindergarten, class work, fancy penmanship, etc.
St. Peter's Male School, New York, class work and drawing
St. Lawrence's School, New York, class work
St. Brigid's Female School, New York, class work
St Stephen's School, Brooklyn, class work, map drawing, etc.
SS. Peter's and Paul's School, Brooklyn, class work
Visitation School, Brooklyn, class work and drawing
d Industrial School of Mercy, Brooklyn, fancy work and sewing
St. Paul's Industrial School, Brooklyn, class, industrial and art work
St. Charles' Male and Female School, Brooklyn, class work and map drawing
St. James' Commercial Academy, Brooklyn, class work and phonography
Nativity Academy, Brooklyn, class work and drawing
St. Paul's Male and Female School, Brooklyn, class work
Nativity Institute, Brooklyn, class work and drawing
Niagara University, Niagara, portraits and publications
St. John's College, Brooklyn, class work
Canisius College, Buffalo, class work and drawings
Holy Angel's Academy, Buffalo, class and art work
Mt. St. Joseph's Academy, Buffalo, class work and drawings
St. Mary's Academy, Buffalo, class and art work
Sacred Heart High School, Buffalo, class, needle and art work
St. Leonard's Academy, Brooklyn, class work, stenography, etc.
Sacred Heart Institute, Brooklyn, class work, maps, etc
Visitation Convent, Brooklyn, art work
St. Agnes' Seminary, Brooklyn, class work, maps, etc.
St. Teresa's Academy, Brooklyn, class work and drawings
St. Vincent de Paul's Academy, Brooklyn, class work and mechanical drawings
St. Thomas Aquinas' Academy, Brooklyn, class work
St. Joseph's Academy, Brooklyn, class work
Visitation Academy, Brooklyn, paintings, class work, etc.
St. Patrick's Academy, Brooklyn, class work, and mechanical drawing

St. Vincent's Industrial School, Utica, class work, drawing and manual training
St. Ann's School, Buffalo, class work and map drawing
Assumption School, Brooklyn, class work
St. Louis Male School, Buffalo, class work and drawing
St Elizabeth s Academy, Allegheny, water colors, lace, gold embroidery and class work
St. Joseph's Cathedral School, Buffalo, class work and drawing
Our Lady of Angels' Seminary, Elmira, class and art work
St. Mary's School, Buffalo, class, painting and needle work
St. Bridget's Male School, Buffalo, class work and drawing
St. Francis' College, Brooklyn, class work, etc.
All Saints' School, Brooklyn, class work
Brothers of the Christian Schools of the United States, New York, literary, scientific, classical and art work from ninety-two schools
St. Vincent's Orphanage and Industrial School, Buffalo, embroidery, fancy work, photos, etc.
SS. Peter and Paul's School, Hamburg, class work, drawing, painting, etc.
Academy of the Holy Rosary, New York, class, art and needlework
La Salle Academy, New York, class work, drawing, etc.
St. Patrick's School, Buffalo, class work and drawing
St. Joseph's Normal College, Amawalk, De La Salle Normal Manual
St. Joseph's Normal College, Amawalk, linear and freehand drawing, herbarium and relief maps
Christian Brothers of the United States, New York, series of drawing books, and teachers books on same
St. Bridget's Academy, New York, class work, drawing and painting
Catholic Male Orphan Asylum, Troy, class work and drawing
Christian Brothers Academy, Albany, School work, drawing, kindergarten and photos.
d St. George's School, Dunkirk, school work and map drawing.
d St. Mary's School, Dunkirk, school work and map drawing.
d St. Leonard's School, Brooklyn, school work and kindergarten.
d St. John's Male and Female School, Brooklyn, class work and kindergarten.
d St. Mary's School, Lancaster, school work and maps
d Our Lady of Mercy, Buffalo, school work and maps
d St. John's School, Elmira, school work and maps
d St. John's School, Lockport, school work
d St. Patrick's School, Lockport, school work and kindergarten
d St. Mary's School, Elmira, school work and maps
SS. Peter's and Paul's School, Elmira, school work
d St. Anthony's School, Buffalo, school work
d St. Stephen's School, Buffalo, school work
d St. Joseph's School, Buffalo Plains, school work
d St. Mary's School, Lockport, school work
d St. Paul's Academy, New York, school work and drawing
d St. Jerome's Academy, New York, school work.
d Assumption School, New York, school work and map drawing.
d Holy Family School, Brooklyn, school work and map drawing.
d St. Augustine's School, New York, class work and drawing.
Holy Innocent's School, New York, class work.
d Immaculate Conception Female School, New York, class work.
St. Jerome's School, New York, class work, drawing.
d St. John Baptist's School, (Male School) New York, class work
d St. John Baptist's School, (Female School) New York, class work
d St. Joseph's School, (87th St.) New York, class work
d St. Joseph's School, (127th St.) New York, class work
d St. Mary's Female School, New York, class work and drawing
d St. Monica's School, New York, class work and drawing
d Our Lady of Sorrows' School, New York, class work
d St. Paul' School, New York, class work
d St. Peter's School, Haverstraw, class work
d St. Joseph's School, Kingston, class work
d St. Peter's School, New Brighton, class work
d St. Ann's School, Nyack, class work
d St. Mary's School, Poughkeepsie, class work and drawing
d St. Mary's School, Rondout, class work.
d St. Peter's School, Rosendale, class work
d St. Mary's School, Saugerties, class work
d St. Augustine's School Sing Sing, class work
d St. Patrick's School, Verplanck, class work
d Our Lady Star of the Sea School, Brooklyn, class work
d St. Anthony's School, (Male and Female) Brooklyn, class work
d St. Benedict' School, Brooklyn, class work
d St. Joseph's School, (Male and Female) Brooklyn, class work.
d St. Malachy's School, Brooklyn, class work
d Mary Star of the Sea School, Brooklyn, class work
d St. Michael's' School Brooklyn, class work
d St. Nicholas' School, Brooklyn, class work
d Sorrowful Mother School, Brooklyn, class work
Diocese of Buffalo, class, art, needle and industrial work of 50 schools.
St. John's Protectory, and Orphanage, West Seneca, class work, electrotyping, typesetting, etc.
d St. Francis DeSales' School, Brooklyn, class work.
d St. Malachy's Home, Brooklyn, class work.
d St. Mary's School, Olean, class work.
d Sacred Heart School, Oswego, class work.
d SS. Peter's and Paul's School, Jamestown, class work.
d St. Agnes School, East Buffalo, class work.
d St. Mary's School, New Oregon, class work.
d Sacred Heart School, Suspension Bridge, class work.
d St. Teresa's School, (Female) New York, class work and maps.
d St. John's Baptist School, Alden, class work.
d Holy Trinity Orphan Asylum, Brooklyn, class work.
d St. Louis Female School, Buffalo, class work.
d St. Mary's School, Niagara Falls, class work.
d St. Nicholas School, Buffalo, class work.
d St. Joseph's Cathedral Female School, Buffalo, class work.
d St. Boniface's School, Buffalo, class work.
d St. Francis Xavier's School, Buffalo, class work.
d St. Joseph's Academy, Lockport, class work.
d St. Agnes' School, Buffalo, class work.
d St. John's Baptist School, Buffalo, class work.
d St. Bridget's School, Buffalo, class work.
P. O Shea, New York, text books for Schools.
Wm. H. Sadlier, New York, text books for schools.
E Steiger & Co., New York, text books for schools.
Benziger Brothers, New York, Cincinnati and Chicago, text books for schools.
Catholic Publication Society, New York, text books for schools.
d St. John's Home School, Brooklyn, class work, drawing, embroidery and kindergarten
d St. Peter's Male and Female School, Brooklyn, class work and drawings.

NORTH DAKOTA.

St. Bernard's Ursuline Convent, Grand Forks class work, stenography and music

OHIO.

Diocese of Cleveland, Cleveland, class, art, needlework and embroidery; fifty schools
Our Lady of Perpetual Help School, Defiance, class work and drawing
St. Bridget's School, Cleveland, class work, drawing, music and science
St. Francis de Sales Male School, Toledo, class work and map drawing.
Papal College Josephinum, Columbus, Gothic High Altar of oak, red and white mahogany
Papal College Josephinum, Columbus, historical maps and publications
Papal College Josephinum, Columbus, English, Latin, German and other exercises
Holy Trinity Male School, Dayton, class work and drawing.
Holy Cross Male School, Columbus, class work and drawing.
St. Mary's Institute, Dayton, class and art work.
St. Augustine's School, Cleveland, class work, bookkeeping, literature, etc.
Notre Dame Academy, Cleveland, class work mathematics, literature, science, music, etc.
St. Ignatius' College, Cleveland, English, French, German, class work, classics, etc.
Our Lady of Lourdes' School, Cleveland, English and German class work.
St. John's Cathedral Male and Female School, Cleveland, class work, mathematics and mechanical drawing.
Mary of Help School, Sedameville, class work and drawing.
St. Joseph's Male School, Cincinnati, class work and drawing.

St. Columba's School, Youngstown, class work and drawing
Brothers of Mary. Dayton, literary, scientific and art work of thirty schools
St. Patrick's Male and Female School, Cleveland, class work and drawing
SS. Peter's and Paul's School, Sandusky, class work
St. Joseph's School, Fremont, class work
St. John's School, Canton, class work
St. Peter's School, Canton, class work
St. Rose of Lima Sceool, Lima, class work
St. Francis de Sales Female School, Toledo, class work drawing and kindergarten
St. Mary's School, Toledo, class work
Immaculate Conception School, Youngstown, class work
Ursuline Convent, Tiffin, class and art work
St. Joseph's School, Tiffin, class work
Ursuline Convent of the Sacred Heart, Toledo, class work, maps, mechanical drawings, mathematics
Ursuline Academy, Villa Angela, class work, mathematics, literature and science.
d St. Peter's School, Cleveland, class work, music and drawings.
d Emmanuel Male School, Dayton, class work, drawings and maps.
Ursuline College Cleveland, class work and drawing
St. Mary's School, Cincinnati, class work
Sisters of Notre Dame, Cincinnati, Illustrated Voyages of Columbus
Preparatory Normal School, Dayton, class, and relief work and drawings
d St. Colman's School, Cleveland, class work and drawing
d St. Francis School, Cleveland, class work and drawing
d St. Joseph's School, Cleveland, class work and drawing
d St. Malachy's School, Cleveland, class work and drawing
d St. Mary's Male and Female (Assumption), Cleveland, class work and drawing.
d St. Michael's School, Cleveland, class work and drawing
d Holy Name School, Cleveland, class work and drawing
Ursuline Nuns, Tiffin, artistic embroidery
d St. Patrick's School, Galion, school work
St. Bridget's School, Mt. St. Joseph's, class work and drawing
d St. Bonaventure's School, Cincinnati, class work and drawing
St. Michael's School, Cincinnati, class work and drawing
d St. Adalbert's School, Cleveland, class work.

PENNSYLVANIA.

St. Peter's School, Philadelphia, class work, drawing, minerals, coal, spices, grains.
Archdiocese of Philadelphia, Philadelphia, class, art, needle work and music from eighty schools
St. Michael's School, Philadelphia, class work and drawing
St. Francis' Industrial School, Eddington, stone cutting, iron work, drawing carpentry, plumbing and class work.
Holy Family School, Latrobe, class work
d St. Columba's School, Johnstown, class work
d St. Francis de Sales School, Chartier, class work
d Immaculate Conception School, Connellsville, class work
d St. James' School, Wilkinsburg, class work
d St. Colman's School, Turtlecreek, class work
d St. Matthew's School, Tyrone, class work
SS. Peter's and Paul's Schools, Butler, class work and maps
Seventy-three Parish Schools (Secondary Grade), Philadelphia, class work and drawing
American Catholic Historical Society, Philadelphia Historical collections
Seventy-three Parish Schools, Primary Grades, Philadelphia, class work
Seventy-three Parish Schools, Grammer grades, Philadelphia, class work and drawing
League of the Sacred Heart, Philadelphia, sixty-five volumes, publications, diplomas, etc.
Sisters of the Humility of Mary, Villa Maria, Hair painting and lace work
St. Mary's Male School, Allegheney, class work and drawing
Catholic Total Abstinence Union, Philadelphia, Charts showing history of Union
St. Agatha's School, Philadelphia, class work
St. Ann's School, Philadelphia, Specimen class work, drawing, herbarium
St. Paul's School, Philadelphia, class work.
Our Mother of Sorrow School, Philadelphia, class work
St. Charles' School, Philadelphia, class work
Cathedral School, Philadelphia, class work and drawing
d St. John's School, Johnstown, class work and drawing
d St. Joseph's School, Johnstown class work and drawing
d St. Mary's School, Johnstown, class work
St. Michael's Male and Female School, Pittsburg, class work and drawing
St Paul's Male School, Pittsburg, class work and drawing
d St. Paul's Female School, Pittsburg, class work and drawing
St. Patrick's School, Pittsburg, class work
St. Peter's School, Pittsburg, class work
d St. George's School, Pittsburg, class work
d St. Joseph's School, Pittsburg, class work
d SS. Peter and Paul's School, Pittsburg, class work
St. John's Convent, Altoona, class work
d St. Mary of Mercy School, Pittsburg, class work and stenography
d St. Mary's School, Pittsburg, class work and stenography
St. Andrew's School, Allegheny, class work and maps
d St. Joseph's School, Allegheny, class work and maps
d St. Mary's Female School, Allegheny, class work and maps.
d St. Peter's School, Allegheny, class work and maps.
d St. Thomas' School, Braddock, class work and stenography
Holy Ghost College, Pittsburg, class work and drawing
St. Mary's Academy, Pittsburg, class and art work
Ursuline Convent, Pittsburg, class and art work
St. Vincent's College, Beatty, advanced class work
St. Xavier's Academy, Beaty, class and art work
Mt. Gallitzin Academy, Loensburg, class work
St. Joseph's Academy, Greensburg, class and art work
St. Fidelis College, Herman, advanced class work
Mt. Aloysius' Academy, Loretto, class and art work
Holy Cross School, Pittsburg, class work and maps
Sacred Heart School, Pittsburg, class work
St. Agnes' School, Pittsburg, class work and maps
St. Augustine School, Pittsburg, class work
St. Bridget's School, Pittsburg, class work
St Mathew's School, Conshohokan, class work, maps, etc.
St. Vincent's Seminary, Beatty, Moral and Dogmatic Theology, etc.
Mt. St. Joseph Academy, Philadelphia, class and art work
Roman Catholic High School, Philadelphia, class work and manual training
Academy of the Holy Child Jesus, Sharon Hill, class and art work
Tunnel Hill School, Tunnel Hill, class work
d St. Joseph's School, Mt. Oliver, class work
d St. Mary's School, Sharpsburg, class work
d St. Anthony's School, Minvale, class work
La Salle College, Philadelphia, class and art work
St. Benedict's Academy, Allegheny, crayon drawing, class and art work
d St. Benedict's (Colored) School, Pittsburg, class and needlework
d St. James' School, Pittsburg, class work
d St. John Baptist School, Pittsburg, class work and drawing
d St. Joan's School, Pittsburg, class work and drawing,
d St. Kieran's School, Pittsburg, classwork
d St. Malachy's School, Pittsburg, class work and drawing
Diocese of Pittsburg, class art, needle and fancy work from fifty-eight schools, academies, colleges and seminaries
St. Joseph's School, Sharpsburg class work.
d Borough School, Gallitzin, class work and maps.
d St. Patrick's Male School. Philadelphia, class work.

RHODE ISLAND.

La Salle Academy, Providence, class work, stenography and languages

SOUTH DAKOTA.

Diocese of Sioux Falls, Sioux Falls, class and needlework of eight schools.
St. Martin's School, Sturgis, class work and embroidery
Catholic Indian Missions, Sioux Falls, class and needlework
Ursuline Nuns, Sioux Falls, class work, Indian and white pupils
d St. Rose's Academy, Sioux Falls' class work, maps and drawing
d St. Michael's School, Sioux Falls, class work maps and music.
d St. Lawrence's School, Milbank, class work, drawing and needle work.
d Holy Rosary Indian School, Pine Ridge, class work, needle work and embroidery.
d Holy Family School, Mitchell, class work.

d Immaculate Conception.
Indian Mission, Stephen, class work.
d Sacred Heart School, Yankton, class work.

TENNESSEE.

Christian Brothers College, Memphis, classwork and drawings
Ashe Art School, Memphis, paintings, pastels and crayons
St. Patrick's School, Memphis, class work, music and drawing
d St. Bernard's Academy, Nashville, class work
d St. Mary's School, Clarksville, class work
d St. Joseph's School, Nashville, class work
d St. Patrick's School, Nashville, class work

TEXAS.

Sisters of Divine Providence, Castroville, literary, art and needlework, twenty-nine schools
Academy of Divine Providence, Castroville, class work, drawing and needlework
St. Mary's College, San Antonio, class work, drawing, etc.
d St. Joseph's Convent, Clarksville, class work and fancy work
d St. Mary's Convent, Jefferson, class and fancy work

VERMONT

St. Joseph's Academy, Burlington, class work

VIRGINIA.

St. Joseph's Academy, Richmond, class work and drawing
d St. Mary's School, Norfolk, classwork and drawing
d St. Joseph's School, Portsmouth, class work and stenography
d St. Patrick's School, Richmond, class work
d St. Joseph's Asylum, Richmond, class work

WASHINGTON.

Sacred Heart School, Seattle, Kindergarten, sewing and class work

WISCONSIN.

Diocese of Green Bay, Green Bay, class, art and industrial work of forty schools
St. Catherine's Academy and Parish School, Racine, Normal, class, art and lace work
d St. Patrick's School, Sparta, class work
d St. Anthony's School, Milwaukee, class work
d St. Francis' School, Milwaukee, class work
d Holy Trinity School, Milwaukee, class work and drawing
d St. Josaphat's School, Milwaukee, class work and drawing
d St. Joseph's School, Milwaukee, class work, drawing and maps
d Sacred Heart School, Shawano, class work, drawing and maps
d St. Luke's School, Two Rivers, class work and drawing
d St. Joseph's Orphanage, Green Bay, class work and drawing
d St. Joseph's School, West Depere, class work and drawing
d St. John's School, Woodville, class work and drawing
d Holy Guardian Angel's School, Sturgeon Bay, class work, drawing and maps
d St. Stephen's School, Steven's Point, class work and drawing.
d St. Peter's School, Steven's Point, class work and drawing
d St. Mary's School, South Kaukauna, class work and drawing
d St. Mary's School, Wausau, class work and drawing
d Holy Trinity School, La Crosse, class work and drawing
d St. James' School, La Crosse, class work and drawing
d St. John's School, La Crosse, class work and drawing
d St. Mary's School, La Crosse, class work and drawing
d St. Wenceslaus' School, La Crosse, class work and drawing
d St. Agnes' School, Ashland, class work and drawing
d Christ's School, Bayfield, class work drawing and maps
d St. Mary's School, Fountain City, class work and drawing
d St. Aloysius' School, Sauk City, class work and drawing
d St. Mary's School, St. Mary's Ridge, class work and drawing
Diocese of La Crosse, La Crosse, science and art work, eighteen schools
St. Joseph's Indian School, (Male and Female) Kenhena, Classwork, drawing, needlework, industrial work; minature engine by an Indian Boy
St. Mary's School, Portage, class work and drawing
St. Mary's Select School, Milwaukee, class work, drawing and music
St. Joseph's Cathedral School, La Crosse, class and art work
St. Mary's Institute, Marinette, class and art work
Archdiocese of Milwaukee, Milwaukee, class, needle, wax and kindergarten work of twenty-two schools
St. Mary's Institute, Prairie du Chien, class and art work
Notre Dame Convent, Milwaukee, Paintings, music etc.
St. John's School, Green Bay, class and art work
St. Joseph's School, Appleton, class and art work
St. Mary's School, Appleton, class work
Holy Cross School, Bay Settlement, class work and map drawing
St. Francis Convent, Bay Settlement, class and kindergarten work
SS. Peter and Paul's School, Grand Rapids, class work and maps
District School, Little Chute, classwork, drawing and kindergarten
St Patrick's School, Maple Grove, class work
Academy of Lourdes, Marinette, class work
Cathedral School, Green Bay, class work, embroidery, and kindergarten
Sisters of Notre Dame, Milwaukee, Literary, art and needlework of ninety-one schools
St. Peter's School, Oconto, class work and drawing
St. Patrick's School, Menesha, class work
St. Michael's School, Milwaukee, class work
d Holy Cross School, La Crosse, school work.
d St. Mary's School, Mineral Point, class work, plain and fancy needle work.
d Notre Dame Parish School, Chippewa Falls, class work Historical charts and art work.

AWARDS

TO SCHOOLS OF THE CHRISTIAN BROTHERS

(BROTHERS OF THE CHRISTIAN SCHOOLS)

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Freres des Ecoles Chretiennes Procure Generele. Paris. 70 Text Books for Schools in all Branches and of Various Grades.

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Ecole Professionnel de St. Nicolas, Paris Issy-Sur Seine. Ornamental and Linear Drawing.

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Freres des Ecoles Chretiennes, St. Auban (Toulouse). Ornamental and Linear Drawings.

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Feres des Ecoles Chretiennes, St. Omer (Pas-de-Calais). High-Grade Art Work.

Freres des Ecoles Chretiennes, Troyes. Art Work Advanced Grades.

Freres des Ecoles Chretiennes, Mezieres. Ornamental and Geometrical Drawings.

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Freres des Ecoles Chretiennes, Beauvais. Class-Work, Drawings, etc.

Freres des Ecoles Chretiennes (Pensionnat), Beauvais (Oise). Advanced Class-Work, etc.

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Ecole des Freres, Bergue. Perspective Reliefs, etc.

Ecole des Freres, Laurac. Class and Agriculture Work.

Ecole des Freres, Arbois (Jura). Miscellaneous Drawings.

Ecole des Freres, Ormans (Doubs). Maps.

Ecole Chretienne des Freres. Nancy. Geometrical and Ornamental Drawings. Clay Modeling and Studies in Stone Arches.

d Ecole Commerciale St. Joseph, Paris. Class-Work and Maps.

d Ecole Chretienne, St. Sulpice, Paris. Class-Work, Christian Doctrine.

d Ecole Chrstienne, St. Denis du St. Sacrement, Parie. Class-Work and Maps.

d Ecole Chretienne, St. Germain, l'auxerrois. Paris. Cla-s-Work, Free-Hand and Ornamental Drawings.

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d Ecole Chretienne des Freres de la Roche (Haute Savoie) Specimens of Grafting.

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d Ecole des Freres Bedarieux (Herault). Free-Hand Sketches, Finished Drawings and Maps.

Ecoles des Freres, St. Paul, Ste. Eulalie, Sacred Coeur, St. Julien, Notre Dame, St. Martial, St. Bruno, St. Ferdinand, St. Charles, St. Nicholas, et St. Seurin, of Bordeaux. Class-Work and Linear and Ornamental Drawings.

Ecole des Freres, Beaune (Cote D'or). Class-Work, Chart on the Phylloxera.

ISLE OF MAURETIUS.

Brothers of the Christian Schools, Curepipe. Treatise on the Courses of Cyclones During 30 Years.

SPAIN.

Brothers of the Christian Schools, Valladolid. Class-Work. Drawings and Maps.

Brothers of the Christian Schools. Duesto Bilboa. Class-Work, Drawings and Calligraphy.

Brothers of the Christian Schools. Cobreces (Santander). Class-Work and Maps.

College de Nostra Senora de Las Maravillas, Madrid. Class-Work and Maps.

d Ecole des Freres Santa Susana, Madrid. Class-Work and Drawings.

d Ecole des Freres, St. Sebastian, Madrid. Class-Work.

d Orphelina du Sacre Coeur, Madrid. Class-Work, Drawings, Printing, Book-Binding, etc.

d Pensionnat de Castro, Urdiales, Miscellaneous Class-Work.

d Establissement des Freres de la Santa Espina Valladolid. Class-Work, Drawings, etc.

d Ecoles des Freres de Anaz (Santander). Linear Drawing.

HAWAIIAN ISLANDS.

Schools of the Brothers of Mary (Dayton, Ohio).

St. Louis College, Honolulu. Class and Art Work.

d Catholic Mission, Wailuku. Class-Work.

d St. Mary's School, Hilo. Class-Work.

NOVA SCOTIA.

d La Salle Academy, Halifax. Class-Work, Phonography and Drawings.

APPRECIATION BY THE MOST REVEREND ARCHBISHOPS.

RESOLUTIONS

Adopted by the Archbishops at Their Meeting in Chicago, September 14, 1893.

The Archbishops of the United States of America, assembled in Chicago, September 14, 1893, hereby express their appreciation of the zeal of those who have responded to their invitation of July, 1890, to unite in the National Catholic Educational Exhibit at the World's Columbian Exposition.

They cheerfully indorse the sentiment universally expressed as to the high merit of all kinds of work from institutions of every grade, ranging from the kindergarten to the university and ecclesiastical seminary.

In recognition of the services rendered the great cause of Catholic Education by those who have in any way contributed to this magnificent exhibit,

Resolved, That we acknowledge the services of our beloved brother, Right Reverend John Lancaster Spalding, to the Catholic Church in the United States, in having consented to assume the responsibility of President of the Catholic Educational Exhibit, and in having guided this undertaking to a successful issue by his wisdom, prudence and skill.

Resolved, That we express our sense of the value of the labors of Brother Maurelian, secretary and manager, in the difficult work of directing the preparation and installation of the exhibits, and that we tender him our sincere thanks for his services in behalf of Catholic Education.

Resolved, That we express our heartfelt pleasure and high appreciation of the earnest efforts of our prelates, clergy, the religious of the various brotherhoods and sisterhoods, secular educators, Catholic authors and publishers and the laity in general, who have made this exhibit possible by their co-operation.

Resolved, That graded certificates of award be issued to institutions having exhibits according to the extent and merit of each, and that fac-similes of the signatures of His Holiness Pope Leo XIII., of His Eminence Cardinal Gibbons, and of Bishop Spalding be engraved on the certificates, and that they be countersigned by the secretary.

Resolved, That Right Reverend Bishop Spalding, president, be requested to appoint a committee on awards to carry out the intent of the foregoing resolution.

Resolved, That we offer our grateful acknowledgments to the World's Fair Officials for their uniform kindness and courtesy to our representatives at the World's Columbian Exposition.

Resolved, That these resolutions be spread on the minutes, and that they be duly made known to all interested.

THE ARCHBISHOPS OF THE UNITED STATES OF AMERICA.

P. W. RIORDAN, *Archbishop of San Francisco*,
Chairman Committee on Resolutions, Catholic Educational Exhibit.

CHICAGO, September 14, 1893.

To guard against misapprehension that could arise in some minds on the subject of issuing Diplomas independent of those decreed by the Bureau of Awards of the World's Fair, I explained the object of the Most Reverend Archbishops and received in reply the following note from the Hon. J. W. Hoyt, representative of the Bureau of Awards:

WORLD'S COLUMBIAN EXPOSITION, BUREAU OF AWARDS,
ADMINISTRATION BUILDINGS, JACKSON PARK,
CHICAGO, ILL., September 11, 1893.

MY DEAR BROTHER MAURELIAN: Please understand that the Committee is entirely in harmony with the wishes of their Graces, the Archbishops, and that they desire me to extend to yourself as their representative, as well as to them, thanks for the courtesy implied by your mission. Humbly, but most sincerely.

Your friend and brother,
JOHN W. HOYT.

Archbishops' Awards.

To carry into effect the wishes embodied in the Resolutions by the Archbishops, Right Reverend J. L. Spalding, D. D., Bishop of Peoria and President of the Catholic Educational Exhibit, requested the following Members to serve as the

Executive Committee on Awards.

Rev. D. J. RIORDAN, Pastor St. Elizabeth's, Chicago, Chairman.

Rev. M. J. FITZSIMONS, Pastor Holy Name Cathedral, Chicago.

WM. A. AMBERG, President Columbus Club, Chicago.

Brother MAURELIAN, Secretary.

The Certificates were graded so as to be in keeping with the extent and merits of the numerous exhibits.

A Committee of Judges was employed to examine and report to the Executive Committee, as to the extent and merits of each exhibit, and to suggest which grade of Certificate should be decreed.

The Certificates were graded as follows;

1. DIPLOMA OF HONOR.
2. DIPLOMA.
3. CERTIFICATE OF MERIT.
4. HONORABLE MENTION.

The Certificates contain the Portraits of His Holiness, Pope Leo XIII, Christopher Columbus, Queen Isabella and George Washington, grouped around the American Eagle.

The Certificates have the engraved fac simile signatures of Pope Leo XIII, Cardinal Gibbons and Bishop Spalding, President. They are countersigned by the Secretary.

FUNDS.

One of the most perplexing questions that presented itself was how to secure a sufficient amount of money to meet the expenses of preparing, installing and caring for the exhibits, and ultimately for winding up the affairs. There was no fund any where from which an appropriation could be secured. Voluntary gifts from generous persons in sympathy with the great cause of Catholic education, and the generosity of those taking part in the exhibit in bearing a pro rata of the expenses, appeared to be the only solution of this embarrassing problem.

No one, unless actually engaged in the work, could in any degree form an estimate of the probable expense of carrying out an exhibit on so large a scale.

Had there been sufficient funds at the start, the installation could have been made much more rapidly and completely, and many important measures could have been carried through, which, owing to lack of funds, could not be undertaken.

The Archbishops, at their meeting in St. Louis, agreed to contribute to the general expenses, and to invite their suffragans to do so likewise. At their annual meeting in New York the Archbishops issued the following letter:

NEW YORK, Nov. 18, 1892.

To the Clergy and Catholic Laity of the United States:

REVEREND FATHERS DEAR BRETHREN: The Superiors and Directors of our schools have begun the preparatory work of holding a Catholic Educational Exhibit at the Columbian Exposition, and we have received assurance from them that ample material will be provided to illustrate our educational work and methods. The holding of this educational exhibit involves a considerable outlay of money. The various institutions which take part in the exhibit will, it is true, bear a portion of the expense, but if the project is to be entirely successful we must have a fund upon which we may draw to provide whatever may be necessary to make the exhibit worthy of our zeal and labors in the cause of Christian education. The Secretary and Manager must receive pay for his work; a bureau of information, with salaried clerks, must be kept; circulars, pamphlets and catalogues of the exhibit must be published and distributed, and the rooms in which the exhibits will be placed must be adorned and made attractive. It is also the intention to make a complete collection of books written in English by Catholic authors, and to publish a souvenir volume, giving a history of Catholic education in the United States. In fact, the managers are anxious to make this exhibit so complete and so interesting that it will become and remain a memorable event in the history of American Catholic education.

But to do this they must have sufficient means at their disposal, and, since this is a private enterprise, they are compelled to appeal to the Catholic clergy and laity to come to their aid. The Holy Father has sent his apostolic blessing to all who take part in this work, and we feel confident that arguments are not needed to induce the

Catholic clergy and laity to contribute what will be amply sufficient to make our Catholic Educational Exhibit, which will be the only distinctively Catholic feature in the World's Fair, one of the most important and valuable departments. Not in our day shall we again have such an opportunity to bring our educational work, which is so intimately associated with all our higher interests as Catholics and Americans, to public attention and inspection. For multitudes this exhibit will be the standard whereby they will measure the worth and efficiency of our system and methods. Let no one remain indifferent where such interests are involved. If the exhibit is what we have reason to believe it will be, it will awaken new zeal, and give a fresh impulse to the cause of Catholic education in the United States. We confidently believe that this appeal will meet with a generous response from the rich and poor alike, and that multitudes of the faithful shall have the satisfaction to know that they have part in this work.

Contributions may be sent to Right Rev. J. L. Spalding, D. D., President of the Catholic Educational Exhibit, northeast corner Thirty-fifth and Wabash avenue, Chicago, Ill.

[Signed by the Archbishops.]

This letter was widely circulated, and notwithstanding the general depression and extraordinary demands upon their generosity, the published financial statement in this report shows how much our people have the cause of education at heart. In many Dioceses, prelates requested the pastors to have a special collection, or to raise funds as in their judgment seemed best.

Archbishop Katzer, of Milwaukee, in his circular on the subject, wisely suggested that "parishes not represented in the exhibit, or not supporting Catholic schools, were for this reason better able to contribute to aid in an undertaking that ought to be of interest to all."

A LETTER FROM THE BISHOP OF ALTON.

ALTON, March 27, 1893.

EDITOR NEW WORLD: Brother Maurelian writes that the managers of the Catholic Exhibit are pressed for funds to meet large payments due early in April and May. This should not be; before all things else the Catholic Exhibit should have the sympathy and help of the Catholics of the United States, especially just now. The soul of Catholicity, from the days of the gifted Carroll to our own, finds expression in our incomparable educational system. The Catholic Exhibit will speak aloud the voice of the labor, the sacrifice, the hope, the thought of those who have gone before us in

the faith here; it will bring forth the living principle that religion is the vital—the absolutely essential element of all real education. No other lesson so needs to be impressed upon the people of our time; none so fixes the attention of the thoughtful citizens of our land. Therefore, as its noblest act—its best achievement alike for the Church and the Commonwealth—the last Plenary Council, of Baltimore, lifted into high relief before all the American people the school as it ought to be, with religion in its midst all the day and every part of the day, breathing forth its formative influence. On the lines of that Council we stand firm and immovable.

Yours truly in Christ,

✠JAMES RYAN,
Bishop of Alton.

To Mr. John Hyde, Editor "New World," Chicago, Ill.

Receipts for Expenses of Diocesan Exhibits.

Brooklyn, Rt. Rev. Charles McDonell, D. D	$ 500 00
Buffalo, Rt. Rev. S. V. Ryan, D. D	900 78
Chicago, Mt. Rev. P. A. Feehan, D. D., amount of receipts as reported by the Chicago Diocesan Committee	7,164 18
Cleveland, Rt. Rev. F. Horstmann, D. D	800 00
Covington, Rt. Rev. C. P. Maes, D. D	209 11
Denver, Rt. Rev. N. P. Matz, D. D	210 00
Dubuque, Mt. Rev. John Hennessy, D. D	700 00
Detroit, Rt. Rev. John Foley, D. D	265 00
Ft. Wayne, Rt. Rev. Jos. Rademacher, D. D	400 00
Green Bay, Rt. Rev. S. G. Messmer, D. D	335 30
La Crosse, Rt. Rev. Jos. Schwebach, D. D	210 66
Manchester, Rt. Rev. D. M. Bradley, D. D	250 00
Milwaukee, Mt. Rev. F. X. Katzer, D. D	430 00
Natchez, Rt. Rev. Thos. Heslin, D. D	100 00
New Orleans, Mt. Rev. F. Jannssens, D. D	300 00
New York, Mt. Rev. M. A. Corrigan, D. D	2,450 00
Pittsburgh, Rt. Rev. Richard Phelan, D. D	600 00
Philadelphia, Mt. Rev. P. J. Ryan, D. D	1,168 45
San Francisco, Mt. Rev. P. W. Riordan, D. D	1,578 99
Sioux Falls, Rt. Rev. M. Marty, D. D	100 00
Total from Diocesan Exhibits	$18,672 47

COLLEGE LIBRARY

Contributions Toward the Catholic Educational Exhibit from Prelates Not Having Diocesan Exhibits.

Baltimore Archdiocese of), His Eminence Cardinal Gibbons, D. D	$ 685 00
Boston (Archdiocese of), Most Rev. J. J. Williams, D. D	250 00
St. Paul (Archdiocese of), Most Rev. John Ireland, D. D	100 00
Santa Fe (Archdiocese of), Most Rev. J. B. Salpointe, D. D	100 00
Albany, Rt. Rev. Francis McNierny, D. D	200 00
Alton, Rt. Rev. James Ryan, D. D	525 00
Belleville, Rt. Rev. John Janssens, D. D	100 00
Burlington, Rt. Rev. J. S. Michaud, D. D	32 00
Dallas, Rt. Rev. Thomas Brennan, D. D. (resigned)	50 00
Davenport, Rt. Rev. H. Cosgrove, D. D	50 00
Duluth, Rt. Rev. James McGoldrick, D. D	50 00
Grand Rapids, Rt. Rev. H. J. Richter, D. D	10 00
Kansas City, Rt. Rev. J. J. Hogan, D. D	156 50
Mobile, Rt. Rev. J. J. O'Sullivan, D. D	100 00
Monterey and Los Angeles, Rt. Rev. Francis Mora, D. D	150 00
Nashville, Rt. Rev. Jos. Radamacher, D. D. (now of Fort Wayne)	100 00
Ogdensburgh, Rt. Rev. Henry Gabriels, D. D	75 00
Omaha, Rt. Rev. Richard Scannell, D. D	200 00
Portland, Me., Rev. James A. Healy, D. D	100 00
Providence, Rt. Rev. M. J. Harkins, D. D	200 00
Sacramento, Rt. Rev. P. Manogue, D. D	150 00
St. Augustine, Rt. Rev. John Moore, D. D	50 00
San Antonio, Rt. Rev. J. C. Neraz, D. D	50 00
Springfield, Rt. Rev. Thomas D. Beaven, D. D	50 00
Vincennes, Rt. Rev. S. V. Chatard, D. D	642 34
Brownsville (Vicariate Apostolic of), Rt. Rev. Peter Verdaguer, D. D	5 00
North Carolina (Vicariate-Apostolic of), Rt. Rev. Leo Haid, D. D., O. S. B.	30 00
Washington, D. C., Catholic University of America, Rt. Rev. J. J. Keane, D. D	134 00
Total contributions from Prelates not having Diocesan exhibits	$4,344 84

Receipts from Religious Teaching Orders Having Collective Exhibits or Groups of Exhibits.

Brothers of Mary, Dayton, Ohio	$ 481 52
Brothers of the Sacred Heart, Indianapolis, Ind	187 45
Brothers of the Christian Schools of France, Spain, England and Belgium	1,115 43
Amount carried forward	$1784 40

Amount brought forward	$1784 40
Brothers of the Christian Schools of the United States, comprising the Districts of New York, St. Louis, San Francisco and Baltimore	2,133 51
Sisters of Charity, Emmittsburg, Md	25 00
Congregation de Notre Dame, Archdiocese of Boston	120 00
Sisters of Divine Providence, Castroville, Texas	30 42
Sisters of St. Francis, Oldenburg, Ind	25 00
Sisters of Loretto, Loretto, Ky	216 13
Sisters of Precious Blood, O'Fallon, Mo	42 76
Sisters of Providence, Vigo County, Ind	72 75
School Sisters of Notre Dame, Milwaukee and Baltimore	325 00
Sisters of St. Joseph, St. Louis District	123 47
Total receipts from collective or grouped exhibits	$4,898 44

Receipts for Individual Exhibits and Institutions in Diocesan Exhibits.

Arcadia, Mo., Ursuline College	$ 20 00
Chicago, Ill., Sisters of Mercy, All Saints' School, Rt. Rev. E. J. Dunne, D. D., (now Bishop of Dallas)	100 00
Chicago, Ill., Sisters of Mercy, Holy Angels' Academy, Rev. D. M. Tighe	95 28
Chicago, Ill., Sisters of Mercy, St. Gabriel's School, Rev. M. J. Dorney	40 00
Columbus, Ohio, Papal Josephinum College, Rev. Jos. Jessing	308 05
Council Bluffs, Iowa, Sisters of Charity, B. V. M., St. Francis Academy	17 85
Ft. Wayne, Ind., Brothers of the Holy Cross, (Diocesan and Individual exhibit)	27 64
Ferdinand, Ind., Benedictine Sisters	5 00
La Salle, Ill., St. Vincent's School, Sisters of Charity	10 00
Marysville, Cal., College of Notre Dame, Sisters of Notre Dame	40 00
Mobile, Ala., Visitation Academy	20 00
Nashville, Tenn., St. Bernard's Convent, Sisters of Mercy	5 00
Nashville, Tenn., St. Joseph's School, Sisters of Mercy, Very Rev. P. J. Gleason, V. G	40 00
Nauvoo, Ill., St. Mary's Academy, Benedictine Sisters	5 00
New Lexington, Ohio, St. Aloysius Academy, Sisters of St. Francis	12 50
Memphis, Tenn., St. Patrick's School, Sisters of Charity, Nazareth; Rev. John Veale	54 25
Memphis, Tenn., Ashe Art School, Miss M. L. Ashe	35 00
Norfolk, Va., St. Mary's School, Sisters of Charity	5 00
Amount carried forward	$839 97

Amount brought forward	$839 97
Notre Dame, Ind., Notre Dame University, Congregation of the Holy Cross.	366 19
Notre Dame, Ind., Bishops' Memorial Hall and Catholic Reference Library.	425 00
Ogdensburg, N. Y., Gray Nuns, St. Mary's Academy, Rev. J. H. Conroy	12 25
Ottawa, Ill., Sisters of Mercy, St. Francis Xavier's Academy	10 00
Philadelphia, Pa., League of the Sacred Heart	47 50
Philadelphia, Pa., American Catholic Historical Society	40 00
Pine Bluff, Ark., Annunciation Academy and Colored Industrial Institute; Sisters of Charity, (Nazareth), Rev. J. M. Lucey	205 81
Portsmouth, Va., Cathedral School, Sisters of Charity	5 00
Racine, Wis., St. Catherine's Academy, Dominican Sisters, (Diocesan Exhibit of Milwaukee	25 00
St. Augustine, Fla., St. Joseph's Academy, Sisters of St. Joseph	22 10
St. Louis, Mo., Ursuline Academy	20 00
St. Peter's Mission, Mont., Ursuline Nuns	35 00
Seattle, Wash., Sacred Heart School, Dominican Sisters	26 80
Westchester, N. Y., New York Catholic Protectory, (Diocesan Exhibit of New York)	500 00
Toledo, Ohio, St. Francis de Sales School, Rev. Dr. Quigley, (Diocesan exhibit of Cleveland)	48 00
Grass Valley, Cal., Mt. St. Mary's Academy, Sisters of Mercy	120 00
Total from Individual exhibits	$2,749 22

Receipts for Expenses of "Catholic Education Day," Sept. 2d, 1893.

Rev. Hugh McGuire, St. James' Church, Chicago, Ill	$25 00
Rev. P. J. Muldoon, Chancellor Cathedral, Chicago, Ill	25 00
Rev. P. Hodnett	5 00
Brothers of the Christian Schools, New York	40 00
Rev. F. Gunn, Cedar Rapids Iowa	5 00
Rev. Brother Pius, De La Salle Institute, Chicago, Ill	8 00
Rev. Brother Victor, St. John's School, Baltimore, Md	5 00
Rev. F. M. Lichna	7 50
Rev. J. C. Naacke, Carroll, Iowa	5 00
Rev. Thos. Rowe, Strawberry Pt., Iowa	5 00
School Sisters of Notre Dame, Baltimore, Md	5 00
Rev. G. W. Herr	5 00
Sisters of Notre Dame, Marysville, Cal	5 00
Rev. M. Meagher, Ackley, Iowa	5 00
Rev. F. J. Browne	5 00
Sisters of Notre Dame, Cincinnati, Ohio	5 00
Sundry Contributions	17 85
Total	$ 177 35

Received from Institutions for Expenses, Engraving, Printing and Clerks expenses, Archbishops' Awards	$1,014 00
Received from sale of Catalogues	30 70
Received Salvage, Lumber, Furniture, etc	531 43
Received from Catholic Reference Library, Notre Dame, Ind., Amount to cover expenses collecting Columbian Library, Catholic Authors, etc.	500 00

Contributions to the Catholic Educational Exhibit.

ALABAMA.

Cullman, Rt. Rev. B. Menges, O. S. B. Abbot	$ 5 00
Mobile, Rev. Francis Lonergan, S. J., President Spring Hill College	20 00
" Rev. Jos. Raduit, S. J	5 00
" Visitation Convent	10 00
" Miss Mary McGill	10 00
Montgomery, R. D. Savage	5 00
" Sundry persons in small sums	2 75

ARKANSAS.

Little Rock, Sisters of Mercy	5 00

CALIFORNIA.

Berenda, Michael Joice	10 00
Jackson, Rev. P. J. Van Schie	5 00
Lochford, Rev. Father Quill	5 00
Marysville, College of Notre Dame	20 00
" Rev. M. Coleman	5 00
Oakland, Manuel Lopez	5 00
" St. Mary's College	105 00
" Eugene Kelly	5 00
Petaluma, G. Guglillmetti	5 00
Rio Vista, Joseph Brunning	5 00
San Diego, Anonymous	10 00
San Francisco, Very Rev. H. Imoda, S. J., President St. Ignatius College	100 00
" Rev. P. C. Yorke	50 00
" Rev. Leo Bruener, O. S. F	10 00
" Gentlemen's Sodality, B. V. M., St. Ignatius' Church	10 00
" Sisters of the Holy Family	10 00
" George Jobst	5 00
" Emery La Vallee	5 00
" Sisters of Mercy	5 00

Continued next page.

Los Angeles, Catholic Beneficial Association	10 00
North Temescal, Catholic Knights of America, Branch 619	6 00
Vallejo, Adela Vallejo	5 00
Watsonville, Rev. M. Marron	5 00
Yolo, Mrs. A. Brummerly	5 00
" Sundry persons in small sums	4 75

COLORADO.

Denver, Rev. J. Marra, S. J., Sacred Heart College	10 00

CONNECTICUT.

New Britain, Rev. M. Tierney	10 00
Waterbury, Rev. Jno. J. Duggan	5 00

DELAWARE.

Wilmington, Cash	1 00

DISTRICT OF COLUMBIA.

Washington, Thos. E. Waggaman	50 00
" B. J. Coyle	10 00
" Very Rev. J. A. Stephen	5 00
" Ada S. Reid	5 00
" Kate V. Egan	5 00
" Frank H. Jones	5 00
" In sma l amounts	3 78

IDAHO.

Boise City, Rev. J. Vander Heydon	5 00

ILLINOIS.

Alton, Rev. F. Melzle	10 00
Aurora, Rev. James Cote	10 00
Belvidere, Rev. Thos. Finn	5 00
Bloomington, V. Rev. M. Weldon	5 00
Breese, Rev. August Reincke	5 00
Bunker Hill, Rev. F. H. Zabel, D. D	5 00

Continued next page.

ST. ALBERT'S COLLEGE LIBRARY

Champaign, Rev. A. J. Wagner	20 00
Chicago, Wm. A. Amberg, President Columbus Club	100 00
" D. F. Bremner	50 00
" Frank Headen	50 00
" A friend	50 00
" J. S. Hyland	40 00
" Rev. V. Barzinski	25 00
" Chas. A. Mair	25 00
" Rev. M. J. Corbett	10 00
" Mrs. P. J. McMahon	10 00
" Kilian Mueller	10 00
" John Gainor	10 00
" P. T. Barry	5 00
" T. J. Brossnan	5 00
" J. H. Burke	5 00
" C. P. Caldwell	5 00
" A. Dueber	5 00
" A. W. Garre	5 00
" G. J. Geldermann	5 00
" Thos. F. Hogan	5 00
" Ernest Hechinger	5 00
" Washington Hesing	5 00
" Rev. P, N. Jaeger, O. S. B	5 00
" Mrs. K. Jamison	5 00
" Louis Machisicki	5 00
" Mrs. H. Sheeler	5 00
" School Sisters of Notre Dame, Hudson Ave	5 00
" Sisters' Congregation de Notre Dame, Vernon Park Place	5 00
" John Sweeney	5 00
" Rev. A. Tolton	5 00
" Mrs. J. Wall	5 00
Danville, V. Rev. B. J. O'Reilly (now at Peoria)	25 00
Dixon, Rev. J. L. Maloney	5 00
Dwight, Rev. F. B. Moore	5 00
Effingham, St. Anthony's Congregation	15 00
" Rev. P. R. Ducey	5 00
Evanston, Mrs. J. C. Connor	5 00
Freeport, Rev. C. Kalvelage	5 00
Fremont Centre, Rev. Joseph Rhode	5 00
Highland, Rev. J. Meckel	10 00

Continued next page.

Kampsville, Rev. C. Johanne	5 00
Mascouth, Sisters of the Poor Handmaids of Jesus Christ	5 00
Mendota, Rev. Peter Schmidt	5 00
" Henry Sondgeroth	5 00
Mononk, Rev. Innocent Bruns, O. S. F	5 00
Nauvou, Benedictine Sisters	5 00
" Rev. H. J. Rheinbold	5 00
" Rev. H. J. Rheinboldt's Collection in Church	26 00
New Berlin, Rev. John Mohr	10 00
Newton, Rev. John Molitor	5 00
Ottawa, Sisters of Mercy	5 00
Papineau, Rev. John Rouquie	5 00
Peru, Rev. M. Heafy	30 00
Quincy, Rev. M. Weiss	20 00
Rutland, Rev. Chas. Schruppner, O. S. F	5 00
Teutopolis, Rev, P. N. Leonard, O. S. F	10 00
Wapella, Rev. N. A. Dowling	5 00
Warsaw, Rev. J. C. Schurz	5 00
Winona, Rev. J. J. Smith	5 00
Received in small sums from various sources in sums less than $5	33 40

INDIANA.

Brookville, Rev. M. Fleischmann	10 00
Connellton, Rev. J. W. Book	5 00
Evansville, Frank Endress	5 00
Fort Wayne, Joseph Geehren	5 00
Fort Wayne, St. Mary's School	18 70
Georgetown, A. Schlennenberger	5 00
La Fayette, Rev. J. H. Guendling	5 00
Lawrenceburgh, Rev. J. H. Sondermann	5 00
Lawrenceburgh, St. Lawrence School	10 25
Lawrenceburgh, Mrs. A. D. Cook	5 00
Millhausen, Rev. J. P. Gillig	10 00
Muncie, Rev. Wm. Schmidt	5 00
Oldenburg, Franciscan Fathers	5 00
Prescott, Rev. G. W. Ginnez	5 00
St. Leon, Chas. Krauss	5 00
St. Peters, Joseph A. Fleischmann	5 00
South Bend, P. D. Brien	5 00

Continued next page.

South Bend, Mrs. H. Byerly	5 00
Spencer, Rev. P. B. Gerber, O. S. B., St. Meinrad's Abbey	5 00
Received in small sums	9 23

IOWA.

Fort Madison, V. Buechel	5 00
Keokuk, Rev. Clement Lowrey	5 00
Lemars, Mary Geigen	5 00
Lemars, Mrs. F. Etzel	5 00
Lyons, Rev. J. A. Schults	5 00
Manchester, Rev. J. J. Hawley	5 00
Remsen, Rev. F. Schulte	5 00
Washington, F. E. Swift	5 00
West Point, Rev. Wm. Jacoby	5 00

KANSAS.

Atchison, Right Rev. Innocent Wolf, O. S. B	5 00
Concordia, Nazareth Convent	5 00
Hanover, Joseph Hellman	5 00
Cash, small amounts	4 00

KENTUCKY.

Calvary, Rev. Edward J. Lynch	10 00
Elizabethtown, Rev. H. Daly	5 00
Lebanon, Rev. P. De Fraine	5 00
Louisville, Very Rev. M. W. Lawler	10 00
Mrs. H. Poll	7 00
Rev. Gabriel Lipps, O. S. F	5 00
Sisters of Loretto, Eighth street	5 00
In small amounts	5 00

LOUISIANA

New Orleans, J. T. Gibbons	25 00
Lawrence Fabacher	25 00
College of the Immaculate Conception	18 00
Dominican Nuns	5 00
St. Simeon's Academy	10 00
St. Joseph's School, Common street	5 00
Ursuline Convent	5 00

Continued next page.

St. Joseph's Academy	15 00
Mrs. L. Newhouse	5 00
Gustave Pitard	5 00
In small amounts	3 00

MAINE.

Lewiston, in small amounts	4 44

MARYLAND.

Baltimore, Rev. J. R. Slattery	50 00
Michael Jenkins	25 00
Rev. Thos. J. Broydrick	5 00
Emmittsburg, Mt. St. Mary's College	50 00
Rev. Edw. McSweeny	5 00
Embla, Notre Dame Institute	5 00
Ridgely P. O.; Rev. F. Wolf, O. S. B	5 00
Sligo P. O., L. L. Brunett	5 00

MASSACHUSETTS.

Armstrong, Rev. John J. Nilan	10 00
Blackstone, Rev. W. A. Power	10 00
Boston, Very Rev. Wm. Byrnes, V. G	25 00
Rev. M. Moran	25 00
Very Rev. O. B. Rex, S. J	5 00
Rev. J. I. Frawley, C. SS. R	5 00
Henry Merten	5 00
Brookline, Rev. L. J. Morris	10 00
East Hampton, Rev. F. Walshe	5 00
Fall River, Rev. Owen Kiernan	20 00
Lawrence, Rev. J. M. Portal, S. M	10 00
New Bedford, Rev. Ant. Berube	5 00
North Easton, Rev. W. J. McCombe	10 00
Pittsfield, Rev. T. N Smith	10 00
Salem, Rev. P. J. Hally	5 00
Somersville, Rev. J. B. Galvin	5 00
Springfield, Rev. L. G. Gagnier	5 00
Waltham, Rev. T. Brosnahan	25 00
Mrs. Margaret Dolan and others	8 00
Ware, Rev. T. J. Sheehan	5 00
Worcester, Rt. Rev. Mgr. Thos. Griffin	5 00
In small amounts	5 80

Continued next page.

MICHIGAN.

Baraga, Sisters of St. Joseph	5 00
Detroit, Charles P. Rabaut	10 00
Rev. F. J. Van Antwerp	10 00
Angelus Publishing Co	5 00
Rev. Jos. Dombrowski	5 00
Rev. M. P. Dowling, S. J	5 00
Very Rev. J. F. Friedland	5 00
Polish Felician Sisters	15 00
Cash	3 00
Emmet, Rev. John Lynch	5 00
Escanaba, Rev. F. Lawrence, O. S. F., contributions per Wm. J. Martiers:	5 00
Mr. and Mrs. James Powers	5 00
John K. Stack	5 00
Collections from people and children	54 25
Grand Rapids, Rev. Jos. Benning	5 00
Hamock, Sisters of St. Joseph	5 00
Monroe, Rev. B. Schmittdiel	10 00
Rev. Jas. A. Crowley	5 00
Iron River, Rev. N. A. Nosbisch	5 00
Westphalia, John P. Arens	5 00

MINNESOTA.

Barry, Mrs. John Cregin	5 00
Blooming Prairie, Rev. D. L. Murry	5 00
Duluth, Michael Ralph	5 00
Granville, Sisters of St. Joseph	10 00
New Trier, Rev. Gregory Koering	5 00
Rochester, Academy of Lourdes	5 00
St. Paul, M. W. Cole	10 00
" P. J. O'Keefe	5 00
" In small amounts	5 10

MISSISSIPPI.

Biloxi, Rev. F. J. Blanc	5 00
Vicksburg, St. Aloysius' Academy	15 00
" St. Francis Xavier's Academy	15 00
" A. L. Jaquith	5 00

Continued next page.

MISSOURI.

Arcadia, Rev. L. C. Wernert	5 00
" Ursuline Convent	20 00
Bayfield, Rev. A. Schaefer	5 00
Conception, Rt. Rev. F. Conrad, O. S. B	20 00
Florrissant, Sisters of Loretto	5 00
Hematite, Joseph Gatte	5 00
Kirkwood, Very Rev. Wm. Loewekamp, C. SS. R	20 00
Louisiana, Denis Kelley	5 00
Normandy, Very Rev. Peter Hanley, C. P	25 00
O'Fallon, St. Mary's Institute	5 00
Plattsburg, Rev. Denis Kiely	5 00
Richfountain, Rev. Joseph Pape	5 00
Sabula, J. B. McDonald	5 00
St. Charles, Religious of the Sacred Heart	5 00
St. Genevieve, Sisters of St. Joseph	5 00
St. Joseph, Academy of the Sacred Heart	10 00
St. Louis, Very Rev. H. Muhlsiepen	10 00
" Ursuline Convent	125 00
" Chas. Gerber	5 00
" J. B. Clements	5 00
" Jas. Downey	10 00
" J. A. Massa	5 00
St. Paul, Ursuline Sisters	5 00
Washington, a collection, St. Francis Borgia Church	25 00
In small amounts from various cities	13 25

MONTANA.

Butte, St. Patrick's School (Children)	23 60
" Rev. H. J. Van De Ven	5 00
" Rev. Cyrus Panwelyn	5 00
Frenchtown, Rev. H. Allacys	5 00

NEBRASKA.

Posen, Rev. L. Sebastianski, S. J	5 00
" In small amounts	2 00

NEVADA.

Virginia, Sisters of Charity, St. Mary's School	10 00

Continued next page.

NEW HAMPSHIRE.

Dover, Rev. John Casey	5 00
Nashua, Sisters of the Holy Cross	5 00
" Rev. B. H. V. Millette	5 00
" In small amounts	1 00

NEW JERSEY.

Bayonne, Rev. B. W. Ahne	10 00
Newark, Chas. Bukrens	5 00
Paterson, Sisters of Charity and School	8 25
" School of the Christian Brothers	5 00
West Hoboken, Rev. Thomas O'Connor, C. P	5 00

NEW MEXICO.

Albuquerque, Rev. A. M. Gentile, S. J	5 00
Las Vegas, Fred Desmarais	5 00
Santa Fe, St. Michael's College	24 00
" Sisters of Loretto	5 00
" Cash	2 00

NEW YORK.

Albany, John C. Delahanty	10 00
" R. A. Gordon	5 00
Amsterdam, Rev. J. P. McIncrow	5 00
Auburn, St. Mary's Schooll	10 00
Brooklyn, Jas. McMahon	50 00
" St. Paul's Industrial School	40 00
" Sisters of Industrial School	25 00
" St. Stepen's School	10 00
" Sisters of St. Joseph	19 00
" St. Charles' Borromeo School	10 00
" St. Mary's Assumption School	10 00
" St. Peters' School	10 00
Brooklyn, St. John's Home	5 00
" St. Mary's Star of the Sea School	10 00
" St. Paul's School	10 00
" Rev. Martin Carroll	10 00
" Miss Mamie Cox	5 00

Continued next page.

Brooklyn, Matthew Kaicher	5 00
" Sisters of St. Dominic (Melrose Street)	5 00
" Rev. J. H. Mitchell	5 00
" Mrs. Mary Kiernan	5 00
" Jos. Hennenlatter	5 05
Buffalo, Rt. Rev. Mgr. Wm. Gleeson	15 00
" Sisters of St. Francis and School (East Buffalo)	10 35
" Rev. J. Kreusch and Jesuit Fathers of St. Ann's Church	10 00
" Rev. James Keitz	10 00
" Geo. Doll	6 00
" Rev. Chas. Schraus	5 00
" Rev. P. Heelscher	5 00
" Sisters of St. Francis (Washington Street)	5 00
" Bernard Diebold	5 00
Danville, Rev. Jas. H. Day	5 00
Flatbush, L. I., Holy Cross School, E. Mackey	5 00
Gardenville, Rev. F. X. Fromholzer	5 50
Holly, St. Mary's Mission	5 00
Mt. Vernon, Convent of the Holy Cross	5 00
New York City, Eugene Kelley	1,000 00
" Madams of the Sacred Heart (Mahattanville)	400 00
" John D. Crimmins	100 00
" Eliza M. Sloane	100 00
" Benziger Brothers	50 00
" John Mullaly	50 00
" P. O'Shea (Publishers)	25 00
" Joseph Molloy	25 00
" E. Steiger	20 00
" Paulist Fathers, per Mgr. Brady	10 00
" John Rodrigue	10 00
" John J. Barry	10 00
" Cathedral Library	5 00
" Josephine M. Hecker	5 00
" Chas. Lehritter	5 00
" Rev. P. F. McSweeny	5 00
" Rev. M. A. Cunnion	5 00
" Rev. John B. Leibfritz, C. S. S. R	5 00
Obernberg, Rev. F. Kirscher, O. S. F	5 00
Oswego, Rev. M. Barry	5 00
Redford, Rev. J. N. Beaudry	5 00

Continued next page.

Rome, St. Peter's Academy	5 00
Schenectady, Sisters of the Holy Cross	5 00
" Sisters of St. Joseph	5 00
Troy, Catholic Male Orphan Asylum	5 00
West Troy, Rev. Wm. F. Sheehan	5 00
Whitesboro, Rev. Thos. W. Rielly	5 00
Yonkers, Thos. C. Correll	5 00
" In small amounts from various sources	17 05

NORTH DAKOTA.

Fort Totten, Sisters of Charity, Indian Industrial School	5 00

OHIO.

Antwerp, Rev. Edwin P. Graham	5 00
Athens, Rev. W. F. Boden	7 50
Carthagena, V. Rev. H. Drees, C. PP. S	10 00
Cedar Point, Rev. H. Brinkmeyer	5 00
Cincinnati, Madams of the Sacred Heart (Clifton)	100 00
" Rev. P. B. English	5 00
" Rev. H. Fernedieg	10 00
" Victor Knecht	5 00
Circleville, J. P. Smith	10 00
" Edward Smith	10 00
Cleveland, Sisters of Notre Dame	30 00
" Rev. Wm. Becker, S. J	10 00
" Ursuline Academy	10 00
Columbus, The Catholic "Columbian,"	10 00
Cumminsville, Rev. J. D. Kress	5 00
Dayton, St. Mary's Institute, Rev. Jos. Wachesser	5 00
" V. Rev. L. Beck, Brothers of Mary	5 00
" National Military Home, Rev. Chas. S. Kemper	25 00
Doylestown, Rev. E. W. J. Lindersmith	5 00
Nottingham, V. Rev. Mgr. F. M. Boff	5 00
" Villa Angella Academy	25 00
Sandusky, Cash	2 00
Tiffin, Ursuline Convent	5 00
Toledo, Christian Hoffman	5 00
Willmington, Rev. Michael O'Donohue	5 00
In small amounts	4 10

Continued next page.

OREGON.

Mount Angel Benedictine Sisters	5 00

PENNSYLVANIA.

Beatty P. O., Rt. Rev. L. Scherer, O. S. B., St. Vincent's Abbey	50 00
Bradford, Wm. Henley	5 00
Brookville, Rev. John Link	5 00
Erie, Rev. M. J. Decker	5 00
Erie, Alois Nagosky	5 00
Franklin, Rev. J. P. McCloskey	5 00
Fern Rock, John Deegan	5 00
Germantown, Rev. J. M. Moore, C. M	25 00
Homewood, John A. Oatman	5 00
Kingston, Rev. John P. O'Malley	5 00
Kersey, Rev. B. J. Raycroft	10 00
Lancaster, John W. Lowell	5 00
Media, Rev. P. A. Quinn	5 00
Nesquehoning, Rev. Chas. A. Norris	005
New Baltimore, Carmelite Fathers	5 00
Nanticoke, Rev. B. Gramlewicz	20 00
Oil City, Rev. Thos. Carroll	5 00
Overbrook, Rev. Hugh F. Henry, St. Charles Seminary	10 00
Philadelphia, Mother M. Clement (Chestnut Hill) St. Joseph's Convent	40 00
Rev. F. J. Quinn	5 00
Rev. P. R. McDermott	5 00
Patrick Gill	10 00
James Gill	10 00
Thomas Dillon	10 00
Patrick McGinty	10 00
Russell Thayer	10 00
Rev. J. S. McShane, O. S. A	5 00
H. M. Fox	5 00
St. Peter's School	5 00
Miss A. McFall	5 00
John Fox	5 00
Mrs. E. Heck	5 00
John P. Murta	5 00
Rev. C. A. McEvay, C. S. A	5 00

Continued next page

Pittsburgh, W. A. Lanz	5 00
Rev. Jos. Rohe	5 00
Anton Specht	5 00
Rev. Thos. Devlin	5 00
Reading, Wm. A. Allgaier	5 00
Reading, Jos. A. Allgaier	5.00
Scranton, Rev. N. J. McManus	5 00
Shamokin, John Clifford	5 00
Shamokin, St. Stanislaus School	5 00
Torresdale, Mrs. Morrell	20 00
Wilkesbarre, Sisters of Christian Charity (Mallinckrodt Convent)	50 00
Joseph C. Pflegher	25 00
Miss Gussie John	5 00
In small amounts	11 00

RHODE ISLAND.

Providence, St. Mary's School (Sisters of Notre Dame)	6 10
Providence, cash	1 00

SOUTH CAROLINA.

Columbia, cash (a Baptist)	1 00

TENNESSEE.

Clarksville, St. Mary's School (Dominican Sisters)	5 00
Memphis, M. Gavin	25 00
Wm. Horgan	10 00
Christian Brothers College	10 00
Mrs. Mary Babb	5 00
Stephen E. Rice	5 00
B. F. Carberry	10 00
Thos. Kelly	5 00
John S. Toof	5 00
Nashville, Sisters' C. P. P. S.	5 00

TEXAS.

Castro Ville, Sisters of Divine Providence	8 00
Fredricksburgh, Rev. P. Zarllion	5 00
Laredo, Rev. A. Lachon	5 00
Rev. Louis Plane	5 00
Cash	1 00

Continued next page.

VERMONT.

Barre, Rev. J. Brelivet	10 00
Orwell, Rev. N. J. Lachance	5 00
Rutland, Rev. N. Proulx	5 00

VIRGINIA.

Portsmouth, Joseph A. Parker	5 00

WASHINGTON.

Puyallup, Rev. John P. N. Rohlinger	5 00
Seattle, Dominican Sisters	5 00
Spokane, Rev. J. M. Cataldo, S. J	5 00
Tulalip, Sisters of Charity	5 00

WEST VIRGINIA.

Wheeling, Sisters of Charity	5 00

WISCONSIN.

Dodgeville, Rev. And. Ambauen	5 00
Rev. Theo. Hegemann	10 00
Chippewa Falls, A. B. McDowell	5 00
Kenosha, Anonymous	5 00
John Belding	5 00
La Crosse, St. Rose de Viterbo's Convent	5 00
Rev. K. G. Beyer	5 00
Madison, Rev. John Ryan	5 00
Medford, Rev. Aug. Birsner	5 00
Mineral Point, St. Mary's School	15 22
Milwaukee, Rev. P. N. Abbelen	10 00
Rev. H. Niehaus	5 00
Rev. Chas. Zaphiel	5 00
Racine, St. Catherine's Academy	25 00
Shawano, Rev. John Kaster	5 00
Stanton, Rev. P. J. Lavin	5 00
St. Francis, Rev. H. Rhinhart	20 00
Very Rev. J. Rayner	10 00
Rev. Simod Seble	5 00
Trich Mill, Emanuel Kabell	5 00
Locality unknown, Rev. J. Benedict	10 00
In small sums	11 50
Receipts, contributions from various sources	$6,330 42

EXPENSES.

Including Printing, Postage, Etc., from First Meeting of Delegates October 8, 1890, to July 31, 1894.

Paid contractors and carpenters erecting booths, lumber, hardware, etc.	$ 8,754 37
General expenses, including signs, dry goods for covering and lining booths, decorations, flags, telegrams, periodicals, papers and World's Fair literature, car fare, carriage hire, incidentals at the exposition	4,864 53
Furniture, office outfit, etc	373 56
Postage stamps; wrappers, etc	1,742 40
Carpenters, packers and laborers	690 15
Stationery and printing of pamphlets, circulars, bulletins, and services at printing establishments for wrapping and mailing	4,069 16
Catalogue, printing, binding, plating, cuts, etc., two editions	1,259 90
Express charges, freight and drayage	594 02
Columbian library of Catholic authors, freight, customs, brokerage, Secretary work, etc	515 30
Storage of empty cases	277 58
Expenses for Catholic Education Day, Sept. 2, 1893	269 20
Salaries of bookkeeper, stenographers, typewriters, watchmen, janitor, employes, etc	4,650 36
Engraving, printing, etc., of Archbishops' diplomas, postage and Clerks' expenses for same	870 05
Making 113 negatives for photographic views, 8 by 10	226 00
Sets of 120 Photographic View of the Catholic Educational Exhibits for Department of Liberal Arts, National Commission and Columbian Museum	154 00
Sets of Photographic Views for Catholic Educational Exhibit, Dioceses and Exhibitors	173 20
Terminal and Switching Charges	86 59
Board, lodging and clothing of the Secretary and Manager	878 97
Railroad fare, hotel bills and incidentals of travel	576 20
Expenses of printing final report	793 00
Total Expense, General Exhibit	$31,792 54

Expenses for Exhibits of the Archdiocese of Chicago from the Diocesan Committee's Report.

Contractors for booths, archways, carpenter work, etc	$ 5,144 85	
Wages to attendants and employes	1,225 00	
Decorations	300 28	
Furniture, glass cases, tables, etc	157 75	
Teaming and express charges	132 95	
Music Catholic Education Day	25 00	
Storage empty cases	90 00	
Photographs of exhibits	88 35	
Total expenses of Chicago Diocesan Exhibit		$ 7,164 18
Total expenses of Catholic Educational Exhibit:		$38,956 72

RECAPITULATION.

RECEIPTS.

Diocesan Exhibits, (from page 180)	$ 18,672 47
Contributions from Prelates, (from page 181)	4,344 84
Religious Teaching Order Exhibits, (from page 182)	4,898 44
Individual Exhibits and special accounts, (from pages 183 and 184)	5,002 70
Contributions, as per printed list, (from page 197)	6,330 42
Total receipts	$39,248 87

EXPENSES.

Secretary and Manager's statement	$31,792 54	
Report Chicago Diocesan Committee	7,164 18	
Total expenses		$38,956 72
Balance		$ 292 15

The balance, $292.15, is in due bills and promissory notes, and the amount will be collectable and available within the next five or six months. It can be used for postage, stationery and incidentals, which must always be met for a long time after an extensive work of this kind. There is also much work to be done in collecting and arranging the matter for the "History of Catholic Education in the United States," and for which expenses there is no other fund at present.

Conclusion.

In conclusion, I wish to express heartfelt thanks for the generous aid and co-operation by which I have been enabled to carry out the difficult work assigned me.

To you, my very dear Bishop, I am profoundly grateful for your kind, prudent and wise direction in all matters relating to the Catholic Educational Exhibits.

I also offer sincere thanks to the Most Reverend and Right Reverend Prelates, the Reverend Clergy, the Religious Teaching Orders, the Officials of the World's Columbian Exposition and National Commission, the Laity, the Press and all the Catholic Institutions of Learning who have in any way contributed to the success of the Exhibits.

I have always regarded it a very high privilege to serve the cause of Christian education.

Asking your blessing, I remain

Very sincerely and gratefully,

Brother Maxwellian

Secretary and Manager, Catholic Educational Exhibit.

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M18
Maurelian, Brother, FSC
AUTHOR
Catholic Educational Exhibit
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